

# THE Catholic Mind

VOL. XLIX

AUGUST, 1951

NO. 1064

## The Catholic Press and the Catholic Layman

JOHN F. X. McGOHEY

*Address before the annual convention dinner of the Catholic Press Association, New York, N. Y., May 17, 1951.*

I'M NOT sure whether a group of professional journalists like yourselves expects me to address myself to the fundamental aims of the Catholic press in this country or not. The subject interests me very much, however, and I thought it might be helpful to tell you what one reader thinks Catholic laymen and laywomen look for in our many fine magazines and newspapers.

I do this, of course, with some misgiving, because I am on the receiving end of Catholic journalism. The fans in the bleachers claim the privilege of making suggestions to the managers in the dug-outs; but the managers usually have their own reasons

for what they do. On the other hand, we are all dedicated to the same holy cause, that of upholding truth and promoting goodness. We laymen and laywomen certainly depend a great deal on the religious press. If the opinion of one of us about what we think we need from you is worth anything, I would like to offer it to you this evening.

In the first place, I think we need clear exposition of issues affecting religion. We don't expect the secular press to see the dangers to religion lurking in modern trends and movements and events as clearly as religious leaders themselves see them. A lawyer or a judge can see dangers

to freedom in certain procedures. He can see the need of laws to correct abuses in business or industrial relations. All of us can see obvious needs in our society, and obvious dangers. But we depend largely on religious editors and writers to call our attention to the ways in which the interests of religion are affected by educational measures like Federal-aid legislation, or public-welfare laws generally. We expect them to have their eyes open to occasions of racial discrimination, to the plight of migrant farmers and their families, to the rights, as well as the duties, of workers and employers.

I realize, to be sure, that none of us is exonerated from the duty of keeping watch over whatever affects social justice and social charity. But the religious press works at these problems full-time. And laymen depend on it to alert them to whatever is going on that may help or harm the cause of religion.

### COMPLEX PROBLEMS

Perhaps my training and experience as a lawyer, and a very short experience as a judge, account for the fact that I look for an *analysis* of a problem before I look for *suggestions about a solution*. Anyone in public life—in fact, anyone who follows public issues through the daily press—knows that the great political, social and economic problems of our day are very complex. So, the first

thing we need is an unfolding of problems: how they arose and what factors make them up. We like to know *how* important they are, and *why* they are important. We feel let down when we are alerted to a problem which is, after all, minor. We haven't enough time to devote to everything that is wrong in present-day American life or in the world at large. Some things can wait. Other things can't. We like to have our religious press keep a nice sense of proportion in raising questions. We like to find out what the shooting is all about before we are expected to take sides. An example of what I have in mind is Bishop Ready's excellent talk this afternoon, which is reported in the evening papers. Bishop Ready commented on an important matter—conditions in Yugoslavia; he gave us established facts, and he offered a definite solution.

We are a bit wary of *over-simplification*. Those of us who are in public life, who are on intimate terms with hundreds of other men in public life, know quite a bit from personal experience about the way issues can be bandied about, the way slogans can be used to make a fellow look bad who is really in a tough spot and is doing about all any man could do to come out in the clear, when he is hedged around by all manner of political and financial and personal limitations.

I think our good clergy under-

stand how difficult—indeed how almost impossible it is at times—to run all *their* activities the way they should like to run them. Catholic educators, for example, know how lack of funds handicaps them at every turn. We laymen and laywomen like to see, in Catholic journalism, an objective and informed appreciation of the limitations under which most human beings operate in this world: in their homes, in their businesses, and in their professional and public careers.

Let me put my idea a bit differently. If I recall aright the scholastic philosophy and jurisprudence I learned in college and law school, we lay great stress on the human intellect as the guide to human action. There are philosophies, I think, which regard man's irrational instincts as the mainspring of his conduct. Others hold a philosophy of voluntarism, which puts willing before understanding.

### EVIDENCE OF GUILT

In our system—I hope I have not forgotten the very fundamentals of what we were taught—we stress the intellectual approach. We do not expect people to accept propositions until they first understand them or, at least, as in the case of religious

mysteries, understand that they are revealed by God. Intellection comes first; willing comes second, after a careful process of reasoning and weighing of evidence. That is certainly the way a court of law is supposed to function, in our tradition. I know that in certain countries there are "people's courts" which pre-judge a man according to his associations or his social class. But our law requires evidence of personal guilt, in order to convict an accused.

In the trial of the eleven Communist leaders, we spent eighteen months accumulating and presenting twenty volumes of evidence to convince the jury that the defendants were guilty. It wasn't easy work. There seems, today, to be an unfortunate impatience to jump to conclusions about a person's guilt on what would certainly seem to a judge to be extremely flimsy grounds. I should think that Christian charity and the danger of calumny and slander would make us very careful about leveling grave charges at people we merely suspect. Maybe I'd loosen up if I had to make a deadline every week, but I like to think, at least, that I wouldn't. When I was a prosecutor, I strove always to avoid, and in the main I think I was successful in avoiding, that error.

Laymen often ask, exactly what is the *scope* of religious journalism? This question must also concern you a lot. Religious journalism gives an editor quite a bit of elbow-room. He can avoid certain public issues on the ground that they do not directly affect religion, and take up others on the ground that they do. Sometimes one wonders whether temperament and, perhaps at times, personal aversions and predilections don't have much to do with shaping the selection of the public issues a religious journal takes up.

Communism, for example, is certainly a religious concern. Once that is determined, the next step usually is to plunge into every area where someone charges that Communists have influence. Now, I don't think that I can fairly be accused of coddling Communists. But it does seem to me that at times some of our publications overwork the anti-Communist angle.

Surely there is a great deal to Catholic political and social thought beyond anti-Communism. We ought, for instance, to have a deep interest in Negroes beyond the fact that a very few of them have tried to swing all our colored fellow-citizens over to Communism. The fact is that this effort was a notorious and monumental failure. The Negroes in America rejected it completely and decisively. Moreover, we ought also to be interested in promoting a workable

international political organization independently of all the furore over whether certain groups in this field are allegedly "pink." We ought to be interested in labor unions aside from those that are, or are alleged to be, Communist-dominated. It seems to me that there is great danger of distorting issues in various important fields, if we consider them solely, or even chiefly, from the anti-Communist angle.

### A POSITIVE PROGRAM

My impression is that the Church has a very comprehensive *positive* program for political and social reconstruction, which we ought to be promoting whether there is Communism abroad or not. It isn't very convincing to Negroes, for example, nor is it, indeed, to me, to have Catholics show an interest in Negroes' rights and well-being merely for fear that if we neglect them, they will go Communist. Our social program is more than a device to offset Marxism. Isn't it primarily a way to promote social justice and social charity?

This brings me to the question of our supporting or proposing *solutions* to current social problems. Out-and-out negativism, of course, is a policy doomed from the start to fail. When they are confronted with real, not phony, problems, people want real solutions. This is true of racial discrimination, of slums, of inflation, of crime and racketeering, of farm



problems, of the threat of war, of social unrest in China and India—of the full sweep of social problems that make the daily newspaper an unending tale of human conflict and social dislocations. Very powerful, very well-informed, and even very large groups of people in this country are proposing solutions to these problems. We are not going to have any great effect on American society or on the pattern of the life of people throughout the world unless we get down to brass tacks and propose solutions, or at least ameliorations, in line with our own principles.

But we won't have any effect, either, if we make only very general proposals, couched vaguely in terms of abstract principles. A principle isn't a solution. It is a guide in the framing of concrete lines of action which will, in our judgment, improve situations by removing or mitigating the causes of poverty and conflict and crime and waste and human hatred, which is the chief source of so much trouble today. We can't fight one set of hatreds with another set. And, if we try, we run the risk of forsaking Christ for Satan! We have to offer something constructive.

The least we can do, it seems to me, is to suggest constructive approaches, constructive attitudes. Maybe religious journals cannot go much further. We can, at least, clear away the debris of outworn and un-Christian clichés. We can uphold the dig-

nity of all human beings, regardless of nationality, race, creed or social class. Our Federal Constitution itself ascribes human rights to the person, not just to the citizen: "No *person* shall be deprived of life, liberty or property without due process of law" (5th and 14th Amendments). And our "Declaration of Independence" affirms in majestic prose that "*all men are created equal*." Catholic journalism, it seems to me, must insist, in season and out of season, on human equality. If we give the impression that we are interested only in the rights of Catholics, as I am afraid we sometimes do, we are not even being Catholic ourselves.

### GENERAL TRUTHS

We laymen and women need to be reminded, too, of many other general truths: that the nations of the world form one great family under God; that financial profit is not, and cannot be, the one and only, or even the dominant, norm of business enterprise. These are general principles, I admit, not concrete proposals; but they require constant repetition in a world where so many people, and such powerful people, flatly deny them. And they require our constant efforts to implement them in practice.

The Church itself, acting through the hierarchy, certainly does not rest content with the mere enunciation of principles. In every diocese we have translated our social welfare prin-

ciples into a well-knit organization, under the title of "Catholic Charities" or something similar. We have child-care institutions and foster-home arrangements. We have over 739 general hospitals, 129 protective institutions and 254 homes for the aged. In the field of education, we have 225 colleges and universities, nearly 2,400 high schools and nearly 8,000 elementary schools. We spend something like \$200 million a year on elementary and high-school education alone, without counting higher education. Beyond all this, we have recreation centers for youth, summer camps for boys and girls, and countless social-welfare programs in individual parishes.

Those of you who are from out-of-town will permit me, I'm sure, to indulge in a bit of boasting at this point. We New Yorkers are thrilled to be able to say with complete assurance that no diocese throughout the world surpasses—and very few, if any, can be said to be the equal of—our own in the magnificent Catholic Charities organization which is directly and personally administered by your host on this occasion, his Eminence, Cardinal Spellman.

The Catholic press in the United States is itself a huge practical undertaking, with 133 newspapers and 289 non-newspaper periodicals, having a combined total circulation of 15.5 million readers. We don't content ourselves with the mere repetition of

general proposals in these fields of action. We train people; we build institutions; we set up going concerns. Indeed, we've set up so many that some individuals, mistaking work that strengthens true democracy for work that might subvert it, imagine we are a "threat" to American democracy.

We are practical enough in those fields which we have been able to spangle with operating agencies of our own. We ought to be practical about the work that is being done, or needs to be done, in other important fields as well.

I wonder, though, if we don't forget sometimes that this is not a Catholic country. Catholics constitute just eighteen per cent of the people in the United States. You know, we all know, what a variety of education and opinion characterizes our people. Our journalists, like the rest of us, should try, as they do, to show how necessary religion is to our national well-being. They should, as they do, point out what helps and what hinders religion in American society. They have every right to alert us, as they do, to efforts to deprive us of our rights and efforts to silence the voices of believers. But we cannot, in the final analysis, expect everyone always to agree with us. If they agreed with us in everything, they'd all belong to the Catholic Church. We have to accept the fact that they don't. And so we ought

to strive to work out with them a way of cooperative community living on the basis of the common American citizenship we all share and cherish. This, of course, neither requires nor implies repudiation of beliefs or principles.

Lastly, the question arises in all our minds: whom are we reaching with the Catholic press? Are we just drumming our message into minds already convinced, or are we reaching men of goodwill who are not of our Faith? Since we are a minority, and a rather small minority nationally, the Catholic layman and laywoman realize that we cannot make progress towards a society more in conformity with our ideals unless we win support from good-willed people of other religious faiths. I suppose some Catholic periodicals are published mostly for Catholics, and some have in mind a wider circle. All, to my mind, should make a good impression on any chance reader.

We make a good impression when we keep our reporting objective, when we show we are well-informed, when we reveal, in the true sense of the words, a progressive and liberal outlook in keeping with the comprehensive and constructive social teaching of the Church. A narrow-minded Catholic is a contradiction in terms. We are not a beleaguered minority trying to fight our way out of a religious and cultural ghetto! We live in a glorious land of freedom! We

should be, in the words of the Divine Founder of our holy religion, "the light of the world," and we are when we make it our one aim to carry His message of truth and hope and love to a world sick unto death of half-truths and falsehoods, of despair and strife and hate.

The average Catholic layman and laywoman, I know, is deeply grateful to the Catholic press. We see the ravages of secularism on every side. We know that true religion is what men need. Still, we carry our treasure in earthen vessels. Truth need have no fear, but we mortals can wonder whether we alone grasp it—surely others do, in part. And we can wonder whether we grasp it in its fullness. In matters of policy, of applying the balm of God's truth and love to the wounds of humanity, we can all remember that we are not ourselves the Divine Physician. We are His followers, and even when we have done all things commanded us, we must still say we are unprofitable servants.

You Catholic journalists are doing God's work in a most difficult field. And you are doing it well! You devote all of your energy, all of your time, and your fine talents to spreading God's kingdom through the printed word. We acknowledge a great debt to you. The least you have a right to expect is our support. I am sure I am expressing the mind of our laity when I say that you can depend on us for that.

# Blessed Pius X

BY THE EDITORS

*Reprinted from* **MEDIATOR**\*

THE editors of *Mediator* share the overwhelming joy and gratitude of the universal Church, attendant on the solemn beatification of Pope Pius X on June 3. This infallible action of the reigning Supreme Pontiff, Pius XII, answers the prayer and the hope of the Catholic world since August 20, 1914 when the revered Pius X died quietly and peacefully in the Vatican.

The Church waits before she speaks. The intervention of God in the working of miracles must be the sign of the approval of Heaven on an acknowledged heroic Christian life. The holiness of the individual is then formally proclaimed for the admiration, imitation and intercession of the faithful. Now it has been done. God has spoken in His miracles. The Church adds another great name to the list of the blessed. Countless people who knew Pius X sensed and affirmed what is now an incontrovertible fact. Pius X was a saint on earth. He is now a saint in Heaven.

The sanctity of Pius X was revealed while he lived in his appealing personality and in the purpose of his hopes and labors during fifty-six years in the priesthood. In positions

of varying responsibility, from curate in a country parish to parish priest of the world on the throne of St. Peter, he strove only for the promotion of true holiness in the souls committed to his care.

Origin and environment affect directly the character of boy and man. Blessed Pius X was the child of an impoverished home. His boyhood and youth knew no contacts with the so-called good things of life. In an atmosphere of utter unworldliness, or rather of positive otherworldliness, his faith and love of God grew steadily. The influence of a pious and self-sacrificing mother, and the training of devoted priests in school and seminary guided this precious young soul on the way to God. Artificial and false standards of conduct had no place in his thinking. He learned in youth that firm and uncompromising faith, and loyal love and devotion to the person and interests of Christ Our Lord, are the genuine and enduring values in life. For him, divine faith and love became the driving motives of a distinguished career of holy zeal which never wavered in its purpose.

In eighteen years of service in parish work, as curate and parish priest,

\* 34 Mt. Auburn St., Cambridge 38, Mass., Pentecost, 1951.

in twenty-eight years of higher responsibility, as diocesan official, bishop and cardinal, in eleven years as Supreme Pontiff, the full significance and force of his life remained unchanged. Here was a priest so charged with charity for God and neighbor that nothing foreign to his high vocation ever gave him the slightest concern. He had absolute confidence in Divine Providence.

For God alone he lived and worked. This complete consecration to the interests of God was the secret of the calmness, the unaffected dignity, the fatherly concern for others, which impressed so deeply those who came into his presence. One who knew him well has said that his outstanding characteristic was humility. He was so aware of God, and so absorbed in God, that he thought nothing of himself.

His humility was the source of his personal attractiveness and charm. Simplicity, sincerity and generosity of soul were evident in his manner and in his words. Shortly after his election as Pope, members of the diplomatic corps, accredited to the Vatican, came to pay their respects. After the audience these men of broad experience and keen powers of observation asked one another: "Why does he attract so much?" There was but one answer. He was, in truth, a man of God.

Pope Pius X revealed in the motto of his pontificate the single purpose

of his entire life. He planned in the depths of his mind and will "to restore all things in Christ." Whenever he spoke his words were clear and strong in declaration of his faith in God, in Our Lord and in the Church. There was warmth and great conviction in his public utterances. His ardent love for others made him eloquent, indeed.

Early in his pontificate he preached to a large gathering of the people of Rome in a courtyard of the Vatican a sermon on the words of Our Lord: "I am the Good Shepherd." This was a minor occasion in the life of a great Pope. Those who heard him have never forgotten the revelation of faith and earnest attachment to Our Lord which the simple, ardent words of Pius X made manifest that Sunday afternoon. His share in the priesthood of Our Lord and in the mission of the divine Good Shepherd was to him the supreme blessing of his life. He knew what a priest should be. As parish priest and Sovereign Pontiff he lived and loved the priesthood.

#### FULL PARTICIPATION IN LITURGY

What did Pius X actually do as Pope? He did exactly what might be expected of a priest of his faith and charity. He brought the love and the grace of Our Lord into the lives of the faithful throughout the Church. What would be the spiritual and moral condition of millions of Catholics in this era of crises and peril were

they not so close to the Sacrifice of the Mass and so frequently nourished by Our Lord's Body and Blood because of the teaching, the insistence and the direction of Pius X? For two generations children, as soon as they reach the age at which they can distinguish between the Bread of the Body of Our Lord and the bread of wheat, begin to receive the nourishment of his holy food. This was Pius X's gift to little ones.

Weaker, indeed, and more unstable would be Catholic life in our time were it not for the faith, the charity and vision of this holy Pope. He willed to make Our Lord's gift of Himself available as the true source of solace and strength for souls through frequent Holy Communion and the early Communion of young children.

The Holy Eucharist is the re-enactment of Calvary. Pius X regarded Mass as the center and source of the promotion of holiness in the membership of the Church. His declaration of purpose on becoming Pope "to restore all things in Christ" was to be accomplished by a return to the early Christian custom of the faithful "uniting in the common prayer of the Church and in the solemn liturgical offices."

He urged active participation on the part of the faithful and his method of participation was the use of Gregorian chant. He was convinced that the function and meaning of the

liturgy had been obscured because of the distractions of unworthy music in the offices of the Church. He stated clearly that music is the handmaid of the liturgy. On November 22, 1903, less than four months after his coronation, he issued the first pontifical document of his reign. The title was: "On the Reform of Church Music."

#### PRIMARY SOURCE OF HOLINESS

In his unwavering hope and love for the advancement of the Christian spirit, he taught that this spirit is to be acquired "from its first and indispensable fount, which is active participation in the most holy mysteries and in the public and solemn prayer of the Church." There is great comfort and consolation in these words of a saint. The indispensable source of the Christian spirit is active participation in the offering of Mass, which includes the reception of the supreme Gift of the Mass, Our Lord Himself in Holy Communion. In this insistence on a return to an understanding of the meaning, the power and the beauty of the Mass, the Holy Father was urging and leading his people directly to close union with Our Lord.

The holy objectives of the life of Pius X marked the beginning of a new apostolate for the promotion of the knowledge and love of the liturgy in Catholic life. This apostolate regards Pius X as its patron and it

strives to increase the practice of active participation in the sublime public worship of the Church. The liturgy is the indispensable fount of holiness of life.

To help people to be holy was the sole preoccupation of Pius X. Early in his pontificate, a bishop remarked to him that there was much discussion as to what his policy might be. Pius X pointed to a crucifix on his desk and replied: "That is my policy."

He followed this policy to the hour of his death.

The prayer of the Introit of the Mass of the day on which these words are written pictures with moving accuracy the life and the accomplishments of Blessed Pius X.

"The eye of God looked upon him for good, and He raised him from his humility and exalted his head; and many wondered at him and gave honor to God." (Eccles. 11, 13.)



### *Original Sin and Freud*

What could be more distasteful than Freud's account of infantile libidinous behavior, the child's lust for the parent of the opposite sex and the murderous intent toward the other parent? That poor cherub in his nursery school is nursing grievances that make one wonder that so few people kill their parents. The great doctor and his followers have obligingly produced a pile of evidence to prove the existence of original sin. We should be grateful to him.

Our secular-minded, evolution-minded friends can hardly find the doctrine of original sin repugnant to their finer sensibilities once they have examined it. It makes man's inhumanity to man no less lamentable, but understandable. It makes one distrust one's own motives as Freudians and Marxians say we should. Modern man's guilt complexes are alleviated by the knowledge that we are all a sorry lot. Last, for the Christian, is the happy knowledge that without man's fall from grace there would have been no Birth in a Manger.—Hubert N. Hart in *THE EPISTLE*, Winter, 1951.



# Restoring the Family Circle

MOST REV. KARL J. ALTER

*Archbishop of Cincinnati*

*An address before the Family Life Conference, Xavier University,  
Cincinnati, Ohio, March 11, 1951.*

**I**T IS obvious and, therefore, it may seem unnecessary to declare that the well-being of the family is the measure of our national well-being. What is obvious, however, can easily be forgotten. Since the family is the primary social unit, it should be evident that if family life disintegrates, the stability and welfare of the nation as a whole will suffer. Anyone who keeps alert to current problems must be aware that there is a great deal of anxiety at the present time concerning the fundamental status of the family.

The question naturally arises: Why this unusual anxiety? What is wrong with the family? Are not people getting married as usual? Are they not rearing families as in times past? And are not home conditions satisfactory? The answer is: No! The traditional institution of the family is under heavy attack at the present time. Great changes have taken place in our social organization, so that without our conscious understanding a fundamental deterioration in home life has developed. The attack proceeds from certain social philosophies which have alienated the Ameri-

can people from their original loyalty to Christian teaching. As a result a host of evils current in pagan times have now returned to plague us. People have forgotten that our highly prized civilization is the fruit of a very special body of Christian truths, Christian laws and Christian attitudes.

Wherever Christianity has been preached and its truth accepted into the laws and social institutions of a nation, there great social progress has been made. Wherever Christianity retreats, there you will find first stagnation, then confusion and decay.

To illustrate the point, let me call your attention to the Christian attitude toward the sanctity of life; the right of private property; the dignity of the human person; the privileged position of women and children, and the right attitude toward recreation. It is not too much to say that the very nature and quality of any civilization can be determined by the attitudes and convictions which people have on these fundamental subjects. The same is true with regard to the family and the home.

Some years ago the new philosophy



of Communism in Russia denounced the family as a bourgeois institution. By this Marx and Lenin meant that the family as a social institution was a mere creature of capitalism; and that it would vanish with the disappearance of capitalism. In fact, they declared that the traditional family concept should be relegated to the scrap heap as a relic of feudal times. Their policy was to disparage the sacred character of the marriage contract in favor of mere companionship; to emancipate women from the home so that they could work on the assembly line in a factory; and to emancipate children from the loving care of parents in order that they might become wards of the impersonal state. It was not mere theory that they proposed, but actual experiment. They tried it but it did not work. At one time marriage was permitted in Russia by the mere registration of the names of the interested parties. No ceremony was required and no contract was lasting. Divorce could be obtained by a mere postcard sent to the registration bureau. Russia found from sad experience that this procedure played havoc with social stability, and so there has been a complete reversal of policy. Today divorce is extremely difficult in Russia; abortion is absolutely proscribed; and there seems to be a return to sanity.

People are apt to forget that in ancient times marriage, the family

and the home were not safeguarded by that ethical code which later became universal in the Western world with the advent of Christianity. In ancient times polygamy was an accepted social institution. Wives and children had very few rights as against the autocratic will of the state, the husband, or the father. Wives could be dismissed almost in arbitrary fashion. Children, if malformed or unwanted, could be exposed under the laws of Lycurgus to death. This happened even in such an enlightened state as Athens. There were patriarchal societies where husbands had many wives and all property rights were vested in him alone. There were some matriarchal societies where one wife had many husbands and children never knew the identity of their fathers. All of this is so foreign to our thinking that we can hardly conceive its possibility today. Yet we must remember that similar conditions still flourish in many pagan lands. It was Christianity with its teaching concerning marriage, the family and the home which rescued mankind from that deplorable condition.

#### UNBREAKABLE CONTRACT

The Christian Church taught that marriage is a divinely established institution, a contract between one man and one woman. This teaching put an end to polygamy. The Church taught that marriage is unbreakable;

thus an end was effectively put to the evil of divorce. The Church taught that marriage imposes rights and duties upon both husband and wife. In the Christian law the husband is, indeed, recognized as the head of the family, but he is warned by the Sacred Scriptures that "husbands must love their wives even as Christ loved the Church and delivered Himself up for it." This doctrine put an end to the inferiority of women. The Church taught that both parents have grave responsibilities toward their children; that they enjoy primary rights in respect to the health, education, character-formation and vocational guidance of their children. The Church taught that marriage must by its very nature be a *free* contract between man and woman. Hence parents, whilst having the responsibility to guide their children in the choice of life partners, nevertheless have no right to impose their arbitrary will upon them. The Church became the champion of the freedom of young people to choose their own life partners.

#### EVIL OF DIVORCE

Today, with the diminishing force of Christian influence, the family once more is disintegrating. Take a look at the record of our divorce courts. In the year 1887, which is the earliest record given in the U.S. Statistical Abstract, there were 27,919 divorces. In the year 1945, a half century later,

it is estimated that there were 300,000 divorces. In fact, the divorce rate has doubled every twenty-five years since our country has begun to keep records. Counting from the year 1900 there have been more than 8,000,000 divorces; and since there are always two people involved in a divorce proceeding, this means that from the turn of the century there have been 16,000,000 divorces created by law. Approximately every seventh person whom you meet on the street today is a partner to a broken marriage. Now, what is the effect of such a situation? What can we expect from broken homes but a mounting wave of juvenile delinquency? Only recently Edgar Hoover of the F.B.I. called attention to the fact that juvenile delinquents come in greatest numbers from broken homes. He does not stand alone in this conviction; he is supported by the testimony of sociologists in every part of the country.

Divorce attacks the very nature of the marriage contract. But there is another evil which attacks the purpose and the function of marriage. In the garden of Eden God said to the first married couple: "Increase and multiply and fill the earth." Today we find this divine injunction nullified by groups which call themselves euphemistically "Planned Parenthood Associations." More accurately they should be called "Associations of Race Suicide." What is

the result? Mr. O. E. Baker, a top official of the Federal Department of Agriculture, tells us that in towns of more than 2,500 population ten adults are now rearing only seven children. It does not take much imagination to realize that in these cities the population is not reproducing itself. The higher up you go in the economic scale, the worse is the condition. The more wealth the fewer children—the higher the education the lower the birth rate. It should be the exact opposite, according to the theory of Planned Parenthood. The teaching of birth control has made the practice most destructive precisely among those people who should be rearing the largest families.

This unnatural situation may no longer cause moral concern to large numbers of people, but it should cause concern to every thoughtful American from the economic and social point of view. Social Security is becoming as a consequence social insecurity. The prospect for future America is one of an aging population. By this I mean that the number of old people is constantly increasing in ratio. Every working man in the future will have to carry on his back an increasing load of dependents as the birth rate of our citizens declines. It means fewer hands to work and more mouths to feed. We were once a young people; now we are getting old.

Besides these two outstanding fac-

tors which are causing disintegration in our family life there are besides false ideals of courtship; false ideals of married happiness; and false ideals of feminine independence. These factors bode no good for the future stability of our nation. I understand full well that some so-called liberals will regard this statement as reactionary. Quite the contrary! We stand unmistakably as champions of a sound national eugenic program. We stand for the protection of women and children. We favor a program of family allowances. We want to see a reduction of taxes on family homes and replacement by income taxes. We oppose the Equal Rights Amendment for women because it is a misnomer. The amendment would wipe out all the protective legislation for women which has been passed during a decade of years. It would establish not an equality but attempt to legislate rather an identity of function between men and women. In plain truth, this is nonsense.

#### SPIRITUAL REVIVAL NEEDED

Now, in the face of these disintegrating factors let us consider some aspects of family life which will help restore the stability of the family. In the first place, there should be a spiritual revival within the home. If religion is confined to the church, it will soon become a vanishing factor. Its roots lie deep in family life. One of the most effective means of pro-

moting unity within the family is the consecrated practice of family prayers. Such a practice would do more to lift the family above the boarding-house level and eliminate juvenile delinquency than all the social service which State agencies can provide. The pictures on the walls; the books in the library; the conversation in the family circle—all should be directed to reinforce the spiritual ideals of the home, so that by word and by example the children will grow up naturally with reverence and respect for parental authority and genuine virtue.

In times past, before the advent of the factory system, the home was the economic unit of society. Children learned to acquire trades or business knowledge by watching their father carry on his activities within the family circle. Today fathers of necessity leave home each morning for the office or work shop. Hence the economic training of the child is greatly handicapped. Not only is economic training made difficult by social changes but children form the notion that they have no responsibilities toward the economic welfare of the family. They become spenders too often and not contributors. We might at least teach them to contribute according to their ability to the maintenance of the family budget. They should be made to understand that they do not have complete independence or autonomy until they

in turn have established their own homes.

Recreation is another aspect of family life which should occupy our attention. The family circle should be the normal recreation center for father, mother and children. Today, unfortunately, too many people and far too many children think that they must buy their recreation. They have become so poor in imagination that they cannot create their own amusements and diversions, but seek rather the commercial ones. Recreations such as the movies, the dance hall, the night clubs have superseded almost entirely recreation within the family group. It would be a wholesome contribution to family life if we could recapture some of the inspiring joys of folk-lore and folk-song; of canning-bees and sewing circles; with outdoor sports taking precedence over indoor activities.

### THE PUBLIC LAW

The prevailing attitude of any society or civilization toward the family and its rights and duties will usually be reflected in the fundamental law of a nation. Neither the Constitution of the United States nor the Bill of Rights makes any mention of the family. All the emphasis is on the rights and duties of the individual. The public law, however, does state that every man is endowed by his Creator with the right to life, liberty and the pursuit of happiness. Whilst

no definition of these terms is given, it must be assumed as a logical sequence that the terms "liberty and pursuit of happiness" imply the right to establish a family and to secure its well-being.

More than 150 years have passed since this Constitution for our country was written. At the time it represented the most advanced thinking of liberal minds in terms of social and political philosophy. Today there is a new orientation of mind reflected in the fundamental law of recently organized states. Both the Communist and Fascist states place major emphasis no longer on the individual but rather on the community or the collectivity. The welfare of the amorphous mass or the proletariat is their predominant interest. The individual no longer has any claim for security or independence against the state.

### EIRE'S CONSTITUTION

It is refreshing, however, to find that states like Ireland, Portugal and Uruguay do emphasize the rights of the family as against the encroachments of state authority. In the new Constitution of Ireland, Article 41 begins thus: "The State recognizes the family as the natural primary and fundamental unit group of society and as a moral necessity possessing inalienable and imprescriptible rights, antecedent and superior to all positive law." Article 42 of the same constitution has this statement: "The

state shall insure the Constitution and protection of the family as the source of preservation and development of the race; as the first basis of education and of social discipline and harmony; and as a fundamental of political and administrative order." Article 14 of the same Constitution goes into even greater detail. We quote: "With the object of protecting the family it appertains to the State and to local authorities:

1. To encourage the establishment of separate homes under healthy conditions, and the institution of the family household.

2. To protect maternity.

3. To establish taxation in accordance with the legitimate expense of the family and to promote the adoption of the family wage.

4. To assist parents in the discharge of their duty of instructing and educating their children and to cooperate with them by means of public institutions for education and correction or by encouraging private establishments destined for the same purpose.

5. To take all effective precautions to guard against the corruption of morals."

It is interesting to note that the little country of Uruguay provided for family protection much earlier in matters of health, education and economic independence. Leo the XIII, Pius XI and Pius XII have all stressed the importance of the family,

its autonomy on one hand and its right to protection by the State on the other.

If we accept the Christian view of life, then it is all-important to know what God has said and decreed about the family; about marriage; parental authority; education of children; respective rights and duties of husband and wife. If God has made definite pronouncements and if we accept these truths, then certainly no mere human authority has any right to tinker with the divine arrangements. The ethical values and moral principles established by God concerning the family must always remain outside the jurisdiction of any state authority.

In saying this we do not deny the right of the State to set standards in the field of health, education, or qualifications for citizenship. We recognize that the family is an incomplete society, since it has not all

the means necessary for its own full development. Civil society is a complete society in the sense that it has all the means for its peculiar end, which is the temporal well-being of the community. The Church recognizes this right of the State but it defends the inherent right of the family. It invokes the help of the State merely to supplement the efforts of the family in fulfilling its responsibilities. We are safeguarding in this manner not only the fundamental principles of religious freedom, but also the other freedoms of man; namely, freedom of speech, freedom from fear and freedom from unjust aggressions.

The position of the Church is fundamentally that of democracy, which stands for the rights and liberty of the individual. In defending, therefore, the traditional code of family ethics, we speak as Americans, as true democrats, as well as in the name of Christian truth.



### ***Is Prizefighting Lawful?***

Boxing, in the sense of giving and parrying blows . . . is lawful for the purpose of exercise and recreation . . . but it is difficult to reconcile prizefighting, as we have it today, with Catholic principles of morality. For, undoubtedly, the purpose of the fighters is to deal each other severe blows and if possible to score a "knockout." That grave injuries frequently come to those who follow prizefighting as a career is well known from experience. . . .

This opinion may seem somewhat severe in view of the widespread conviction of the American people that prizefighting is a "good, clean sport." Yet, it is difficult to see how any other interpretation of the fifth commandment (Thou Shalt Not Kill) can be given.—*Rev. Francis J. Connell, C.S.S.R., in the AMERICAN ECCLESIASTICAL REVIEW, January, 1951.*

# Morality of Price and Wage Controls

REV. THOMAS O. MARTIN

*Catholic University of America*

*Reprinted from CATHOLIC MEN\**

**W**ERE we always filled with charity, instead of mostly selfishness and greed, and did we always rely upon Him who marks even the sparrow's fall, laws controlling prices and wages would never be necessary. To curb, however, self-seeking human nature, prone to grasp for oneself and disregard the rights of others, the State, occasionally, must make laws, such as those we now have, regulating prices and wages.

The power to do this comes from God, by whom kings reign and law-makers decree just laws. There is no power but from God, and, therefore, he that resists the power (in matters of its competence) resists the ordinance of God.

When prices drop to such an extent that harm results to the general welfare, the State rightfully steps in to require that certain minimum prices be paid. When prices rise, again with harm to the general welfare, the State forbids combinations which restrain trade unreasonably and raise prices to the point of gouging the public. It regulates businesses "affected with a public interest," so that their monopoly or quasi-monopoly status will not be abused by overcharging the public they have an obligation to serve.

Similarly, when wages drop, with serious consequences to the public welfare, the State rightfully requires that a certain minimum wage be paid.

In English history, in the time of Edward III, when, due to a labor shortage, wages rose to a point where harm to the public welfare was threatened, a ceiling was put on them. Since food, too, was scarce, a sort of price control was enacted requiring that no more than "reasonable" prices be charged. This was a blow to the purveyors of services and goods, but just as we instinctively parry a blow with the arm to protect the face, so we require a citizen, as a member of the body politic, to endure hardship at times lest all perish in the ruins of an economic crash.

\* 1312 Massachusetts Ave., N.W., Washington 5, D. C., March, 1961.



However, the gist of the matter is not so much whether the State can make a law controlling prices and wages, but rather, as it stands, whether the law intended to secure the general welfare imposes burdens upon the citizens so disproportionate as to be unjust. If it is clearly unjust, it is not binding in conscience.

Human nature being what it is, judgment as to hardship cannot be left to the individual—for none can be a judge in his own case. Provision, however, is made in current regulations for an administrative review of "hardship cases," and the way to the courts is open should one feel that the restrictions weigh unjustly upon him in violation of his basic rights.

Since an orderly procedure for the redress of grievances is provided, and since requirements of the natural law are reasonably met, one cannot take matters into one's own hands and defy the law. Until the regulations are revised by a reasonable process provided by law, they are binding.

The present regulations restrict those who sell goods and services, but it would not be unfair to go all the way, as was done even in Elizabethan England, and punish those who pay more than ceiling prices.



### *The Conservatism of Catholic Theology*

The theologian is, like any other man, conditioned by his time, and he cannot escape its influence. Of all thought disciplines, Catholic theology by reason of its necessary attachment to tradition is the most conservative. The times will only influence it unconsciously, because there will be a conscious resistance to innovations. When innovation presents itself patently, there will always be a strong opposition, not because the theologian is not of his time, but because he is very sensitive to the possible change in the data of his discipline, which data must always remain intact and free from all deformation. In this concern, the theologian is no different from the thinkers in other fields, who have no objection to new hypotheses and theories, but demand that the data, which never admit criticism and can only command acceptance, be not transformed and mutilated.—*Gustave Weigel, S.J., in THEOLOGICAL STUDIES, June, 1951.*



# Technique and Progress

ROBERT KOTHEN

Reprinted from TWENTIETH CENTURY\*

**C**OUNT FOLKE BERNADOTTE, in his *Memoirs*, relates that on the eve of the war, in 1939, he was sent to the United States as Swedish representative to the New York Fair. The Exhibition, he says, was to symbolize "The World of Tomorrow—and this was moulded completely by science, technique, industry and agriculture." This fact portrays the general mentality of the twentieth century; it is well worth while examining its actual, fundamental assumption.

Every century has its Creed: in every age the mass of men profess some belief or other. Thus the thirteenth century saw Western Europe as a whole accepting Christian truth, believing in the transforming and uplifting power of the Gospel both on individuals and on whole societies. The Protestant Reformation broke that unity of belief and a world that was thenceforward divided about the basis of truth looked elsewhere for a foundation for fresh unity. Economic profit became the common denominator of human actions: on this basis was built the bourgeois civilization. Actually, capitalism aimed at raising itself above "religions": the pursuit

of profit was to become the general rule, the dominating motive for explaining all human actions. Religions, on the contrary, became the disintegrating forces. That is why the State became "indifferent," assumed freedom of conscience and treated religion as a private affair.

On the other hand, the State has had to build a social structure of the capitalist type; for this is the way to achieve "unity of desires." Thus institutions and customs were organized so as to allow everyone to make maximum profits: the man who would place any obstacle in the way of this chase after profit was looked on as a criminal. Voltaire defined this new outlook long ago when he said: "*On ne donne le nom d'infidèles qu'à ceux qui font banqueroute.*" (You only call a man an infidel when he has gone bankrupt.) Marxism smashed that new social unity, replacing it by another which, in any case, had been germinating for a couple of centuries. This new basis was provided by scientific and technical progress.

Today our contemporaries declare their belief in a redemption which will be the outcome of the progressive development of technique. In fact,

\* 143 a'Beckett St., Melbourne, C. 1, Vic., Australia, September, 1950.

they are dominated by that belief: technique explains the world, technique will save the world!

What are we to think of that dogma? Material nature and life themselves produce a given number of things; chemical reactions are at work in the bowels of the earth; living beings reproduce themselves, and so on.

Beyond this spontaneous activity of "things," in which there is no process of reflection or decision, there is a *creative power* emanating from the human mind. This is also a power of the natural order, but is exerted on a higher plane, at which only man can penetrate and operate.

### TYPES OF POWER

When you examine man's evolution, you can see that it involves several different types of power:

1. First, a *physical* power: he can lift loads and throw stones.

2. His *sex* power: he is able to produce other beings like himself; but he attributes this force within him as one given to him by God.

3. Then he begins to exert *political* power, organizes social life and sets up at its peak an authority to rule this common life and assigns to each his part in the development of the common good. The power he thus acquires can also come only from God.

4. Finally, man, as a result of the development of his facilities, acquires new control over the whole created

world; he uses his creative power to transform that world.

Technique appears, then, as the exercise of a power of domination by man over nature. Through it man emancipates himself; is no longer the puppet of blind forces of chance; becomes capable of creating the "structures" of the world in which he lives. By using technical means, man fulfils the mission God has entrusted to him: he dominates the earth.

Moreover, since man has been created in the image of God, of a creative God, something of this creative power must be shown in man; so the divine transcendence is reflected in man and one may say with Emile Brunner that technique is *one* of the means with which man is equipped to manifest his transcendence over the forces of nature. The creative power of man is, therefore, a gift of God. The Parable of the Talents (Matt. 15) illustrates the fact that we must make good use of these talents; we must, as the Scripture tells us, "do everything for the glory of God." (1 Cor. 10, 31.) History shows that this desire to seek the honor of God has been one of the great forces that have stimulated man's efforts. It is a fact that technique remained faithfully in God's service from the fourth to the seventeenth centuries of the Christian era.

Technique is as old as man. *Homo faber* is the ancient equivalent of the "technician." As man made his tools,

he transcended nature; and nature, as time went on, became more and more subject to man's control. Primitive times have been described by their special technique; the Stone Age, the Bronze Age, the Iron Age. Technique often leads to political, social and cultural revolutions. We recall the famous work of Lefebvre des Nouettes on the new methods of horse-drawn ploughs in the Middle Ages that enabled slavery to be abolished and set such vigorous economic impulses in motion.

#### A NEW REVOLUTION IN A TECHNICAL AGE

Today, technique is accomplishing a new revolution; it is leading to the complete mastery of twentieth-century civilization. We are in a technical "age." The progress of technique is rapid and even reckless. It moves in a rhythm quite out of time with the rhythm of progress in other directions—in social, moral or intellectual advances—so that it creates a serious loss of balance in our social life. This strain shows itself in many directions.

At the *economic* level, it has put vast wealth in the hands of a few, while the crowd remains in poverty.

At the *social* level, it has created colossal cities growing like mushrooms and developing a mass-psychology.

At the *psychological* level, it induces men to no longer think or act

as "persons"; it discourages high-quality work.

At the *political* level, by the centralization it demands, it produces the Totalitarian State.

We may add that technique concentrates increasing powers in man's hands; this power is exerted in the material sphere and is growing precisely at a time of moral and social disintegration. So we have a new lack of balance, whose effects modern thinkers are beginning to notice. Reinhold Niebuhr can declare: "All the technical progress that previous generations considered a means of redemption for humanity is regarded today, on the contrary, as being the cause, or at least the occasion, of our ancient afflictions being given new dimensions."

There is no need here to enumerate the vast benefits which modern technique has conferred on the world. A thousand books and articles have given glowing eulogies of recent inventions. We mention only a few essential points.

1. Technique does allow man to hold sway over the earth. One has only to contrast the conditions of life of a savage with those of the modern city dweller. Early man was the slave of the forest and the seasons—always trembling before the threat of all kinds of scourges that have disappeared today.

2. Technique will soon furnish all the world's inhabitants with every-

thing they need for existence; it creates ever healthier conditions of living; over three centuries the average expectation of life has doubled.

3. We must acknowledge that technique could to some degree restore an earthly paradise, on the sole condition that men would employ technical processes *solely for good ends*. This condition has not been fulfilled, but one can imagine the possibility of combating the evils that torture humanity. This victory could one day be complete—at least if you consider merely the techniques themselves.

But technique is never merely technique: there is no such thing. What actually exist are *men*, who use technique for given ends. And that is where the real problem arises. *What are the ends to which technique is being devoted today?*

### NEW PROBLEMS

For technique raises new problems. Especially it gives rise to some gross errors:

1. *It gives prestige to a new kind of "formalism."* Of course, every age has known the stumbling block of formalism. In the Middle Ages there was a verbal formalism: people believed in the power of *words*. You had only to say the prescribed word at the right moment and—as in the tale of Ali Baba—the cave gave up its treasures.

Then in the heyday of a decaying scholasticism, people fell into a *dia-*

*lectical* formalism; in effect, you had simply to construct an exact syllogism to be safe. People did not trouble to find out whether what the syllogism expressed was in accordance with reality.

Since the advent of modern science formalism will admit the existence only of facts measurable by various processes of investigation; the savants ignore the other facts or say they do not exist. The new formalism purports to judge everything by its productive capacity. *Productivity* is becoming the great principle dominating social life.

We forget the essential questions: "What good does it serve? Why produce this or that? Where does it get us?" This productivist formalism is a real source of decadence.

2. *If you set up productivity as the supreme principle, obviously you have to compel the masses to produce a great deal, to be always producing more—that is, you put the accent on the need for producing objects in great quantities; you must also forecast a mechanical development able to meet this requirement.*

So people are falling into a materialist and quantitative outlook; from now on the perfection of the machine will be the measuring rod of progress, technical invention the symbol of creative power.

Man today cherishes the ambition of creating a "new world" through the perfecting of science. The old

world created by God may be improved on by man, so it is said. Man feels himself endowed with an almost divine creative capacity, which enables him to organize by his skill a world superior to what nature has been able to make as a docile instrument in God's hands. The drama of the Tower of Babel is being reproduced before our eyes. Man is forgetting that his creative power comes to him from God; living in this artificial world made by men's hands, he tends to forget God. So technique, for many of our moderns, is a temptation to do without God altogether.

#### DENIES GOD'S TRANSCENDENCE

Man today is so intoxicated with the worship of size that he forgets his own limitations. He lets himself go in a frenzy of atheist inspiration, trusting only to the forces that exist in the world, denying those that could originate from outside. He denies God's transcendence.

The truth is that the very creative power which was a gift from God has, through man's perverse will, become an instrument of revolt *against* God.

Whereas in the Middle Ages people worked for God—both the humble artisan and the genius remaining anonymous, since they were only more or less docile instruments in the service of the Creator—at the Renaissance they attributed the creative genius *solely* to a human author. The "age of fame" was inaugurated, since the

human author was exalted and his name published far and wide. In the future, the individual creator was to be marked out from the crowd; he was put on a pedestal; he became a beacon. From then on the creative faculty was used as a standard to measure a man's value. The aim of education was to provide men with the maximum of creative capacity.

That is why the cult of "great men" was established (meaning those who created things), which replaced the cult of the saints. Moral values were no longer taken into account; "creativity" replaced religion.

That very science which was the origin of technique is now being in turn dethroned by it. In reality, science itself is disinterested; it aims at knowing the truth. The scholars of ancient Greece and of the Renaissance sought above all to apprehend truth. But the Age of Positivism turned science away from its traditional path and made it look only for *utility*. What the seeker is after today is a "practical formula." Science today no longer serves truth: it is the political power that tames the scholars.

Pseudo-science today prides itself on "working in a team." It even becomes "big business"; whereas true science is always the work of one man—and a humble man at that. The false scientist who abandons the search for pure truth perverts the course of science by striving for in-

terested and selfish ends; he is inspired by a lust for power in the economic and political order.

### THE WHOLE TRUTH

The Christian concept of man is that all true science remains subordinate to God. Science is one aspect of the destiny of man, who must seek truth as a whole. Now today science is only looking for part-truths of a utilitarian kind; it does not care about human destiny. By this very act it becomes inhuman.

If this is the mentality of most of our contemporaries, it is none the less not a novel phenomenon. History shows that man is always apt to attribute to himself exclusively a certain creative power. Ancient mythology tells of Prometheus stealing from the gods the secret of fire to bring it to men. In his action there are two striking elements: Prometheus brings technique to men; Prometheus revolts against the gods. Throughout the ages it often happens that the creative power of men looks like a usurpation of a divine privilege.

You can find traces of this same belief in the ancient Babylonian legends, in which the acquiring of fresh knowledge is considered a sacrilege, for it appears as a profanation of what is essentially sacred. Genesis tells us that God has placed limits to men's knowledge. The sin of the architects of the Tower of Babel was precisely that they used their creative

power—outside the order God had willed—to exalt themselves to the very height of God.

Today our contemporaries believe that the very development of history involves a step forward in the work of redemption *operating from within the world itself*, above all by technical progress. Historical learning tried to prove that culture is capable of unlimited development. Whereas in the Middle Ages people had a static conception of the world, today they delight to see nature constantly evolving in every possible form.

This new faith in progress was born at the Renaissance, when Joachim de Floris, for example, transposed the concepts in the Apocalypse and interpreted the text as describing a continuous process of perfection that would be realized on earth. He proclaimed a coming age here below in which the Holy Spirit would reign in His fullness. From the sixteenth century on, men have discovered with increasing clarity the power of the human reason, the possibilities of greater liberty, the physical power of the individual when multiplied by technique. Hence a thoroughgoing optimism marked the thought of succeeding ages: technical progress would bring about physical, economic and social well-being. As Reinhold Niebuhr says: "Through the minor discords, the whole choir of modern authors learned to chant the new song of hope with remarkable harmony.

The redemption of humanity, by whatever means, was assured for the future." But since 1914, this hope has darkened and people now are asking whether technique—formerly thought to be the instrument of salvation—is not going to be the weapon which will destroy humanity. . . . "He who dwells in heaven shall laugh at them: and the Lord shall deride them." (Ps. ii, 4.)

### REACTIONS

What are the reactions to this trend?

First, in every age there has been among some people a movement to refuse to concern themselves in the evolution of the world. From that angle, one may see the policy of the Fathers of the Desert and the hermits as an attempt to put a damper on the creative power of man, to remind him that in fact he is completely and passively dependent on God.

Some modern sects have taken up that ideological tradition in various guises; for example, the Puritans practically went Manichean in behaving as if at the source of everything there were two antagonistic forces: to God was opposed Evil, which had taken complete possession of the earth. Matter was essentially evil and thus technique could be nothing but a work of corruption. One had to cut oneself off completely from the world; plunge into the most extreme asceticism.

In the same sense, some have spoken recently of "the perverseness of technique," since they say it brings only death and despair. "Modern science is the ancient Tree of Paradise of which our first parents long ago tasted; we have once again eaten the forbidden fruit." Gabriel Marcel, too, has told us that one has to make a "categorical refusal to adhere to a mass-philosophy which is based on a consideration of techniques and the support these give to what one rather extravagantly calls civilization."

All these declarations sin by their radicalism; they are extremist. There is no need to suppress or lessen man's creative power: the thing is to give it the right direction. That is what a recent statement of the National Catholic Rural Life Conference of the United States pointed out: "God has willed that man should continually discover new and better processes for using the resources of creation. Consequently, scientific discoveries and technological developments are not in themselves opposed to man's nature and well being."

Pope Pius XII, moreover, set out the doctrinal position which the Church adopts in the face of the problems raised by technical science when he said: "We do not condemn what is the gift of God Who, as He makes bread shoot forth from the soil, has hidden in the deep recesses of the ground, since the days of the world's creation, treasures of fine



metals, precious stones which the hand of man was to draw forth for his needs, his labors and his progress."

The other false solution is that of the Marxist. For him technique is the great liberating element in man. J. B. S. Haldane tells us: "Technical progress, in so far as it gives moderate quantities of energy fit to replace human muscular energy, has something liberating about it."

Technique is destined to replace traditional morality. He says again: "Technical progress makes me the guardian of the whole human race"; and "Technical progress makes possible the socialization of accomplishing the elementary duties." Nor does he hesitate to declare: "If the gods do not like technical progress, they are right; for one of the effects of such progress is to replace the gods."

A Communist savant, Marcel Prenant, says the same: "For the first time technique is making man free"; and "in future all men together can live free, without being any longer restricted and bound by the precepts of an outside morality." It is obvious that in this view man becomes in fact an instrument of production; technique creates the proletariat, what Berdyaev calls "the man-thing," which involves a degradation of the human species. It ushers in the reign of the impersonal and the anonymous. Technique as we know it is building up a collectivist social structure because

it is being applied to a man with only two dimensions: he has no "depth."

Technique is material; to restore a balance the spiritual dimension has to be added.

#### RESTORATION OF FAITH AND CHRISTIAN CHARITY

To discover the solution, to get out of this present morass, technique must be put in its proper place: that is, considered as means towards a higher end. Today the end being pursued is maximum production of material goods—a consequence of the fact that our civilization is materialist. Our age has to bring about a fundamental alteration which will topple down from its throne this craving for material profit and set up a spiritual value in its place: the restoration of faith and Christian charity. Serving such ends technique could confer only benefits.

We have to return, then, to this vital notion that human life is *one* and that this life is entirely in God's hands. Man's destiny is to do God's will. The unity of the world, the unity of man, have been shattered in turn by the rise of a "rationalist theology" separated from Revelation, which expressed God's will; the rise of an atheist science which denied God; the atomization of human knowledge so that each specialist has followed his own road without worrying as to whether his efforts should form part of a synthesis.



Our age has consecrated the anarchical sway of those closed worlds that we call the "isms": intellectualism, aestheticism, scientism, economism, political totalitarianism. Yet man should not have used his creative powers to make a series of separate worlds: rather ought he have used them to realize more deeply the sense of his dependence and of his own proper limitations.

He should learn that Divine Power surpasses anything that the human will is capable of. He has to come back to that thought so constantly expressed in the Scriptures: that God's power directs the destinies of the nations with supreme effectiveness. Divine grace supports and sustains the efforts of men to build social structures. When man's creative force is not consciously exerted along the same lines as God's creative force, then man's power becomes a destructive force.

Now it is by faith that we can penetrate into this divine world; through the person of Christ and by hearing His word one can enter into the thought of God. As Watkin points out, around man lie only clouds and shadows; despite his knowledge, man cannot have a clear view of things or a complete explanation of what he observes. Before his eyes ever shines a rainbow that reflects the pure light of the divine sun. The Creation, together with man's creative power, marks a growing triumph over the chaos of the universe, over the abyss covered by the waters over which the creative Spirit has moved since the Beginning.

The city that Man must build here below can only be an image of the Heavenly Jerusalem. That is why men's eyes must look up for the rainbow on high. In the reconstruction of the world, the rainbow, says Watkin, should be a guide and a promise.



### ***Society Needs Rural Life***

At a time when many qualities of the human mind are in danger of disappearing as a result of mass production, the growth of proletarianism and of purely mechanical work, and also as a result of the acceptance by the masses of false values, the need to preserve and improve rural life stands out in striking relief. More than at any other time society is in need of the revivifying support of the countryside.—*Declaration of Principles*, UNION INTERNATIONALE D'ETUDES SOCIALES, MALINES.

# No Catholic Ghetto

VERY REV. V. J. FLYNN

*Reprinted from THE AQUIN\**

**N**OTHING is more reprehensible to me than the notion of a Catholic ghetto. By a Catholic ghetto, I mean not a place of physical confinement in a certain geographical area but a habit of mental and intellectual confinement to a narrow way of thinking.

The late Archbishop Dowling used to speak of the type of Catholic who lived as though the Reformation had happened only last week, and who felt, therefore, that the Church was in a state of siege. As a result, discipline was uppermost in his mind, rather than the legitimate freedom of investigation and of activity in God's wonderful universe.

That unfortunate point of view, I suppose, we shall always have with us. It represents a defensive mentality that wishes to conserve and consolidate its position. It is the opposite of the apostolic mentality. It is the opposite of the missionary spirit.

We see it in the Catholic who avoids association with any non-Catholic lest the Catholic lose his faith. He must avoid contamination; he holds to his faith with such evident fear and trembling that he raises doubts in one's mind as to the grip he has on this faith. He refuses to go into the market place to share with others his precious possession. He gives to others the sweet message of Christ's love.

Another practical example of this unfortunate outlook is that those who profess it often refuse to join any association or society of their fellowmen dedicated to some public cause lest, perhaps, someone in the organization may have joined it for the wrong motive. For instance, some Catholics have shied away from United Nations because of its weaknesses and imperfections, and because there were undoubtedly many Communists in this country interested in it, not to speak, of course, of those in Russia and her satellites.

But these are precisely the reasons why Catholics, as patriotic citizens, should be in the organization and working as hard as they can to improve it and to help it steer a straight course.

The National Student Association, an organization set up a few years ago, which hoped to represent all of the college and university

\* The College of St. Thomas, St. Paul 1, Minn., April 27, 1951.

students of the United States, is another case in point. When our students asked me whether they should join, I urged them to do so in order to band themselves together with right-thinking students from other institutions and contribute their share to the policy of the Association.

In two or three localities, there has been trouble; the wrong people came into power and threw their weight about with some success. However, for the most part, Catholic college students and decent youngsters from other institutions have been able to maintain control and have kept the program from going off the deep end. And I know for a fact that the Communist party has had its best youth leaders working in the organization from the beginning, trying to wrest control by one trick or another.

It was a joy to see, as I have seen in two National Conventions, our own youngsters completely a match for the opposition in parliamentary debate and parliamentary maneuvers.

#### AN AMERICAN PHENOMENON

A recent example is the various movements to preserve world peace by forming some kind of supranational political organization, either worldwide or partially so. Certainly there must be Leftists, or crackpots (or perhaps both) associated with any of these movements. The same is probably true of the Elks, the National League and the Little Men's Chowder and Marching Society. But there are also some very sincere people and some very intelligent people in them, and for a Catholic to feel that he must shun any of these organizations, and refuse to have anything to do with them, lest perhaps he be contaminated by his association with the wrong people, is again retreating into the ghetto.

This mentality is, I think, rather an American phenomenon than a Catholic one. At least it was not evident in England, France, Germany and Italy when I spent some fifteen months in those countries in the middle '30's. It was not the attitude in the Vatican Library where I worked for three months. And apparently it is not the attitude of Pope Pius XII, who recently told a delegation from the World Movement for World Federal Government that their objectives were completely in conformity with the traditional doctrine of the Church.

The Pope himself, at least, has not forgotten that He is a successor of the Apostles.

# The Leoknight Crusade

GEORGE BURMAN

*Reprinted from the COMPANION\**

**T**OM joined the Leoknights about a year and a half ago. Typically cautious, he welcomed the suggestion of a trial period. Both sides must have been satisfied for, in January, in keeping with Leoknight practice, he withdrew from his original, fourteen-man group to help bolster a new one which was being organized.

One evening, after hearing Tom mention that mercy killing had been discussed "at our last Leoknight meeting," I asked him:

"What is a Leoknight meeting anyway? Is it a study club, or a debating group, or what?"

He looked pensively at me for a moment before replying.

"That's a good question," he said finally. "But first tell me, do you want a one-sentence answer, or shall I give you the full treatment?"

"Shoot the works," I laughed. "We've got lots of time. Anyway, if I find you boring I'll just change the subject to baseball."

From a desk drawer he drew a small bundle of mimeographed sheets stapled together and pushed them across to me.

"First of all, here is a prospectus

put out by the central office in Hamilton, Ontario. Read through the introductory pages. They're very brief."

On the first page I read: "LEOKNIGHTS: an association of men of good will united to study current problems in the light of Christian principles."

Page two also consisted of a short definition: "A plan of activity which constitutes a continuing post-graduate course in Christian living in today's world."

I laid down the prospectus.

"Oh, then, it is a study club," I said quickly. "How long do you think it will last?"

Tom shook his head. "No, it's much more than a study club. In fact, it does so much to clarify your habits of thinking, you could almost call it a way of life. And as for its life expectancy, it is rather a healthy infant at the moment, growing all the time."

I went back to the prospectus. Page three was longer:

## A Challenge

The world is sick. Despite all the scientific and technical progress which

\* 1340 Craig Street East, Montreal 24, Que., Canada, May, 1951.

is evident in modern life, mankind today is in a constant state of insecurity and uncertainty. Communism and other totalitarian forms of government threaten to wipe away the accomplishment of centuries of Christian civilization and destroy our very way of life. Falsities and misrepresentations abound to confuse or mislead those who would resist such satanic doctrines.

It is the responsibility of all men of good will to stem this tide of neo-paganism.

How can this be done?

One solution is for men to study modern problems in the light of Christian principles and thereby equip themselves to convince their associates that Christianity has the answer to those problems. Leoknight groups provide one method of achieving this aim. Each one of us has a personal responsibility to do his own small share.

This is an invitation to you to weigh the merits of becoming a Leoknight.

"This is rather interesting, Tom. Now who started the movement, and how far has it gotten?"

#### START OF THE MOVEMENT

"The one who started it and who is chiefly responsible for its spread," he replied, "is a Hamilton business man named Emile L. Dubois."

"Say, I believe I've heard of him," I interrupted. "Isn't he a director of the *Ensign*? And it seems to me he has been guest speaker at some of the Communion breakfasts around town."

"That's right, he's the man. Well, Mr. Dubois is a devout Catholic and a few years ago, he steadily became disheartened at the lack of moral

principles even in our so-called Christian nations, and he tried to find a solution. He reached the conclusion that many Catholic men, given the proper leadership, would be glad to make an extra effort to help correct this sad condition of society, which was one of the factors making a true peace almost impossible.

"To provide an armor of better knowledge, Mr. Dubois organized discussion groups in Hamilton, and he developed a plan whereby the members could keep abreast of the best of Catholic thinking by the careful reading of worthwhile publications. They would read every day, and when they came together would discuss some of the things they read.

"This is how the Leoknights came to take shape. The idea caught on and, in addition to Hamilton, there were soon groups formed in Toronto, Guelph, Windsor, London, Cornwall and Montreal. A little later, Moncton, Sydney, Ottawa, Kitchener and Welland joined up. The scheme crossed the border, too, and Leoknight groups sprang up in Buffalo, Detroit, Niagara Falls and New York City.

"These groups were given the name Leoknights only three years ago, after Pope Leo XIII, whose famous encyclical, *Rerum Novarum*, became a bible for ideal relations between employer and worker."

"Who belongs to your Leoknight groups, Tom? Are they all college graduates like yourself?"

"By no means. Each group has a maximum of fourteen members and our aim is to have as diversified a membership as possible. In this way we have varied viewpoints and this always lends spice to a discussion.

"Of course, each member is expected to be serious-minded and possessed of Christian ideals, but it is not desirable to have too many from the same profession or trade in the one group. The prospectus, you will notice, proposes that a group be made up approximately of three union men, one priest, one professional man, two employers, two merchants, two salesmen and three of various occupations."

"A priest, eh? Then you have a chaplain."

"Every group must have a priest member. He has the specific duty of making certain that opinions expressed are not in conflict with Catholic doctrine, and in some tricky subjects, this is found very useful indeed. Otherwise, he assumes all the responsibilities of a regular member, taking his turn in rotation as a discussion leader and as meeting chairman."

#### THE POPE SYMPATHETIC

"The movement has the approval of the hierarchy, then?"

"Yes, many bishops have graciously approved the Leoknight setup. Not only that, but last year Mr. Dubois made a Holy Year pilgrimage to Rome and was granted a private

audience with the Pope; he described his organization and received the sympathetic encouragement of the Holy Father."

"What reading is recommended and what topics do you discuss?"

"Four publications are at present assigned for regular, daily reading by members: *America*, the weekly review published by the Jesuit Fathers in New York, the *Tablet*, published in England by Catholic laymen, the Canadian *Sacred Heart Messenger* and the *Ensign*. Each Leoknight is required to read at least twenty minutes a day from one of these periodicals. Meetings are held every two weeks, and three types of articles are discussed, having to do with religion, foreign affairs and industrial relations."

And thus we chatted on for the entire evening. Tom did most of the talking, while I asked questions. The upshot of it was that I agreed to accompany him to his next meeting, as a guest ("I'm not promising to join, mind you!").

Well, I must confess that that Wednesday night meeting, held in the teachers' room of a boys' school, was an eye-opener.

The first two subjects were quite interesting—the participation of the faithful in the Mass and the problems facing the West in each of the countries in the Far East—but it was the third which evoked the liveliest discussion.

Here was the procedure: the discussion leader started off with a 12-minute talk on a magazine article chosen at the previous meeting. After that, each member was allowed two minutes for comment.

It was amazing—and edifying—to see the ease and the forcefulness with which each one stated his views. These men spoke with conviction and without hesitation, though there wasn't a single lawyer in the group. As I recall it, there were the following: a salesman, a merchant, a production manager, a foreman, a printer, a metallurgist, a newspaperman, an accountant, an electrician, a teacher, a worker in a locomotive plant, two general office workers and a priest.

#### PREPARATION FOR CAMP

To get back to the third topic, it was the question of preparing students for military camp life. The speaker was the foreman, a former union shop steward, and he based his talk on a brief item in *America*.

The same problems might soon be facing young men in Canada, he said. For many it would be their first experience away from home. Assuming that most of them have had a sound religious and moral training in school and at home, some means should be found to forewarn them of the specific dangers and problems they would be facing in the forces. He proposed meetings in small groups before they enlisted at which chaplains and mili-

tary men would give them a concrete picture of what lay ahead.

He warned of the deceptiveness of human respect that kept many a man from having the courage of his convictions. To offset an inevitable loneliness for home and loved ones, the recruit should adopt the habit of frequent chats with the padre. He should pray often.

Recalling their own experiences in the last war, members agreed with the theme in principle, but cited many difficulties that could not normally be foreseen: the shortage of padres, the obstacles against getting to Sunday Mass, the lack of moral principles among many of the officers, which sometimes encouraged, rather than discouraged, vice.

But when the smoke cleared away, and all had had their say, it was unanimously agreed that the point of the article was well-taken.

After the two-hour meeting, Tom did not have to point out how these exchanges of views are valuable supplements to the daily readings.

And this is how I learned about the Leoknights, a potentially vast movement for Christian men of good will. And I'm glad I joined.

(Anyone desiring more information on the organization of a Leoknight group should write to the General Secretary, H. T. McConkey, 135 Victoria St., Toronto 1, Canada. —EDITOR.)

# Social Justice: Responsibility of Management and Labor

RICHARD E. MULCAHY, S.J.  
*University of San Francisco*

*Talk delivered at the University of Santa Clara, March 8, 1951.*

**I**T IS always relatively safe to discuss what can or cannot happen in the future. For, if your prediction is inaccurate, or expectation does not materialize, no one may know about it until the long run—and in John Maynard Keynes' familiar expression: "In the long run we will all be dead."

The particular aspect of the industrial-relations problem I have chosen to consider is the question: can social justice, with its concomitant rights and duties for labor and management, be achieved in the discernible future? Social justice is attained only when every member of society receives his proper share of the goods and services which the natural resources, the labor power, technical science and social organization of the nation can offer. Thus, in the concrete, the question becomes: can we achieve in our lifetime employment, a fitting standard of living, economic freedom for all?

We can—if labor and management broaden their philosophy, widen the horizon of their interests. Today, management and labor are practicing

the philosophy of individualism; for they adopted the spirit of the age in which they emerged. Modern industrialism arose in the days of the French Physiocrats, of David Hume, Adam Smith and Jeremy Bentham. And the modern labor movement, though partly a reaction against the evils flowing from individualistic capitalism, embraced the very philosophy of the system against which it struggled.

The basic principle of individualism is self-interest, self-seeking, the striving for personal gain. This personal utilitarianism is the motive inciting management to seek higher profits, and labor to demand higher wages.

An axiom which frequently accompanies the philosophy of self-interest is economic freedom; its political policy is *laissez-faire*. Historically, however, when these two companion ideas have not been in harmony with the fundamental, dominant principle of self-interest, then the followers of individualism suddenly discovered that economic freedom and *laissez-faire* were expendable. Management



and labor have been willing to take the road to Washington, when their own gain could be furthered by action from the White House or on Capitol Hill. Management and labor on more than one occasion have been indifferent about economic freedom, particularly of their competitors.

### DISCIPLINED SELF-INTEREST

Is it wrong to seek one's own interest? To aim for higher profits? To bargain for higher wages? Not at all. Self-interest is God-given—an instinct, an impulsive force within our nature. However, instinctive forces are subject to man's reason: the guiding law of free, rational man belongs to the intellectual and moral order. While it is true that an "altruistic" economy—each seeking only the welfare of others—is an utopia, nevertheless, a "personal utility" economy—each seeking only his own interest—is destructive of the social structure of a nation.

Is economic freedom to be spurned? On the contrary, it is to be held as a value vital to the individual and society. But economic freedom combined with irresponsibility ceases to be economic freedom; it degenerates into lawlessness.

*Laissez-faire*, taken in the strict sense that the government should perform no activities beyond its "night-watchman" duties, is a false doctrine. It is based on an erroneous concept of the State. Yet, *laissez-faire*, as a

protest against the rise of the omnipotent, totalitarian state, has served as a counter-balancing force, as a protector of the rights of the individual.

We may go beyond this moderate tolerance of the philosophy of individualism, and claim that this personal motivation operative in an economic environment of rich natural resources, of diligent labor and resourceful innovators, has contributed much to the economic well-being of our nation. Management seeking its own profit built the railroads of the West, spun the complex, efficient industrial machine which is ours, made possible the highest national standard of living the world has known. The labor movement, through its unions, eliminated many injustices, protected the rights, improved the working conditions of the laboring man, increased his standard of living, and acquired for him security and recognition of his human dignity.

However, there are a few items which must be written on the debit side of the ledger. The inordinate self-seeking of business has crushed competition, giving rise to oligopolies and monopolies, has retarded the flow of goods to the consumer by high tariffs, output restrictions and high-price policies, has paid starvation wages and fomented labor strife. On the debit side of labor we find jurisdictional disputes, strikes in vital industries even in time of national

emergency, opposition to technological improvements, artificial restrictions on productivity by "slow-downs" and "feather-bedding," discrimination against fellow-workers—particularly the negro worker—and hostility towards immigration.

Reactions to the reading of this profit-and-loss statement frequently go to either of two extremes. The pessimists concentrate on the debit side of either labor or management or both, and clamor for the destruction of American capitalism and/or the American labor union. Among other things, these extremists do not seem to realize that without a change in basic philosophy no solution will work—whether it be the pure competition of small competing units, the government control of all economic activities, or any other form of planned economy. Social justice cannot be achieved by a mere permutation of the instrument of self-seeking.

The overly optimistic eye only the credit side of the ledger and oppose all reform. Free competition must be free from all restraint—must be free to crush all competition. Labor unions must be free to press forward with every demand—must be free to paralyze the economic life of the nation. Social justice, however, cannot be achieved by anarchy.

To arrive at a satisfactory solution we must ponder all the facts. Labor and management, following their individualistic philosophy, have on bal-

ance served the nation well. But it does not follow that they could not have served the nation better. We have the highest per capita national income of any country in the world. But have we wiped out the slums of New York, Boston, or Chicago? Today, at least one out of every four American families is living below an "adequate" standard of living. Only when more is produced can social justice be attained. Every management or labor practice which restricts output condemns some American family to be inadequately clothed, poorly sheltered, or to go hungry.

### NATION'S WELFARE

There is another more threatening aspect of the problem. Today, business and unions are large organizations. They are no longer "individuals," but groups possessing enormous power for good or harm. If the corner grocer seeks only his own interest, ignores the community welfare, the harm he does may be insignificant. When a powerful organization takes no thought of its social responsibility, the welfare of the nation as a whole is endangered.

What is more menacing, the repercussions which may follow from this could lead to a tragic finale. If labor and management do not assume their full social responsibility, the community will turn to the State to protect its welfare. The "octopus"

state is not so much a creature of ambitious politicians as it is the result of an aroused public's reaction to social irresponsibility. If labor and management condemn the general welfare, the American people will seek to restrict, if not destroy, Big Business and Big Unionism. Business has already felt the force of an aroused public opinion. Labor in this its day of power and influence may provoke the American people to seek to dismantle the structure built by the sacrifices of a hundred years. This would be a tragedy for the working man, the entrepreneur, the nation, for the whole quest for social justice.

Social justice can only be achieved if labor and management acquire a new spirit. They must be conscious of their social obligations; they must

be aware that the interest of all the members of the nation is higher in the scale of values than the interest of any particular individual or single group. Labor and management speak of their rights; they must not forget that rights and duties are correlatives, that rights are protected only by responsible action.

Will they be conscious of their duty to the community? Today, in academic circles, in the director rooms of business, the halls of labor, whisperings can be heard of an old truth rediscovered: management and labor have social responsibilities. May these whisperings break into a mighty roar, like the sea, which will drown out the noise of strife and selfishness. Then we will achieve social justice, and with it economic freedom and prosperity for all.



### *True Education*

There is really no such thing as neutral education: either it is not neutral or it is not education at all. For there is no education that does not breathe with its own special kind of life. In other words every education is motivated by some theory, by some philosophy; and this is attested to by history. "Every educator," writes Jacques Maritain, "worships a deity. For Spencer it is Nature; for Comte, Humanity; for Rousseau, Liberty; for Freud, Sex; for Durkheim, Society; for Wundt, Culture; for Emerson, the Individual."

Education deals with matters that pertain to man as a whole, with matters that concern his nature and his destiny; and man's nature and destiny are essentially problems of philosophy. Just as true education is known by its dependence on true philosophy, so in turn is true philosophy known by the full and true answer it gives to this most fundamental question, What is man?—*Ernest Tyler, S.J., in the CANADIAN MESSENGER OF THE SACRED HEART, June, 1951.*

# The Reality of Communism

RICHARD PATTEE

*Reprinted from COLUMBIA\**

**T**HE clownish performances of the Soviet representatives here and abroad have merely confirmed the fact that here is a government with which it is literally impossible to deal on anything like a rational basis. This should have been evident, of course, years ago. It was perfectly plain away back during the war years, when our planes over Germany were never allowed to land on Soviet fields before making the return journey. It was amply evident at San Francisco for anyone with sense enough to see it or willingness to look facts in the face. But self-delusion takes a long time dying and only the sheer viciousness of Soviet diplomacy could eliminate once and for all the rosy hues in which the USSR was so long regarded.

One might say—and this is especially true of Catholics—that if people had managed to read our press and journals, they would have known long ago exactly what they are beginning to realize today. Another extremely hopeful sign, in this year of grace 1951, is that our people have become alert to that phenomenon which is far worse in many ways than Communism itself, namely, the “liberal,” fellow-travelling sympathizer. This genus flourished with such abundance and fecundity for years that it will probably take as many more before the species is firmly and definitely weeded out. If nothing else comes out of these long years of waiting, hoping and fearing but the elimination of the fuzzy-minded, vapid liberalism of the last two decades, the United States will be definitely the better for it.

But it is to be wondered if our people have grasped yet the fact that Communism is not the Soviet Union, but something even more dangerous, for the reason that a state, a regime or an institution is by definition temporary while an idea may not be. I rather imagine we are still a very long way from recognizing that the force we are up against is philosophical and not merely political. Americans are not given to abstraction and are prone to regard a theory as something that is meaningless unless translated into pragmatic action. The great force and power of Communism spring rather from its philosophy and no amount of political fence mending or even social betterment and economic stability can get around that fact.

\* New Haven 7, Conn., July, 1951.

# The Faith of Our Time

HON. JAMES A. FARLEY

*Chairman of the Board*

*The Coca-Cola Export Corporation*

*Address before the Paulist Forum, San Francisco, Calif., May 21, 1951.*

**A**S YOU all know, I used to be in politics. Now I am in business. Both professions are concerned with service. Both have their codes of ethics. The politician gives his word; the businessman gives his product. Both should be, and usually are, backed by honor and integrity. If the politician fails to keep his word, he courts defeat and disgrace. If the businessman fails to keep up his product, he courts failure and bankruptcy. Unhappily, men stray from the standards of both professions. They may get by for a time, but almost inevitably there is a day of reckoning. In politics as in business, the honorable way is not only the right way but the best way.

Tonight I am not going to talk to you about either politics or business, but of something greater than either—the faith of our time. While I am not a theologian or a philosopher, I am a living part of the faith of our time. The ethics I learned in politics and business and the religion I learned at my mother's knee have made me an earnest man. And as an earnest man of faith I beg that you

hear me as I ponder the meaning of what I have seen.

I have been a part of history. We are all parts of history, in perhaps the most crucial era of all time. It was my good fortune to be associated intimately with our national scene at the beginning of this era. I know, with few exceptions, the makers of history of this period. Furthermore, I have traveled considerably around the world. In my travels I have not only met leaders but I have talked with people in all walks of life. I like people and people like me. Even when an interpreter is around, as is frequently the case, for I do not have the gift of tongues, people seem to relax their guards and take me into their confidence.

These confidences are at the bottom of what I have in mind tonight.

When the invitation came to address you this evening, and I was told I could select my own title, I took this one because I think I have noticed something most unusual going on and I would like to tell you what it is.

To understand it, we have to go back a little. Almost any one who is

old enough to vote can remember a time when all the so-called brainy people—not the ordinary fellows like you and me, but the authors, the scientists, the statesmen, especially the European statesmen—were positive about themselves and about their accomplishments, and about what they were sure they could accomplish in the future. They had faiths of their own and they plugged them long and hard—so long and so hard that they converted pretty much the whole Western world, with the exception of the Catholics.

#### FAITH IN PROGRESS

Religion to them was a curiosity. They said it was an interesting study, like the ruins of a Greek temple, or the skull of a prehistoric man. They had faith in evolution. Life started some time, somehow, maybe in the sea and maybe not in the sea, and it worked its way from wriggling to swimming and so on up. After several hundreds of thousands of years of swimming under water, the sea creatures developed gills—though how they held their breath so long before they had gills was never explained. After a few more million years some of the fishes crawled up on dry land and developed legs, after countless generations of trying to walk around without them, just as our descendants will doubtless develop wings after countless generations of trying to fly, provided, of course, we

all practice flying faithfully at least fifteen minutes a day.

It will be a cold day when you find a faith more earnest and pathetic than the faith in evolution. But it was all the rage for a time and it had its own offspring, the faith in progress. Every change was a change for the better. You sometimes wondered which was the cart and which was the horse. Did change bring improvement just because it was change? Or did improvement, like a small boy, hide around the corner of the future, impatient to burst into sight and shake things up?

It made little practical difference which way it was. No one could doubt that things were constantly getting shaken up—and you simply had to believe that the new was better than the old. That was part of the code. It was better to have a railroad than a stagecoach because that way you could live farther from the center of town. So then they extended the suburb beyond the railroad and you moved to a place farther from the railroad station than you were from your office when you lived in town, and the music went round and round and you found yourself with less spare time and more blood pressure than you ever had before.

But it was all in progress and it meant that we didn't have any more need for that objectionable character, the angry Old Testament Jehovah. No, sir.

They were humanists, too. They had a wonderful faith in man. Man was the measure of all things. It was beneath the dignity of a man to be on his knees. He was the apex of evolution, the beneficiary of unending progress, the master of a tidy, closed and carefully mapped universe. To whom should he kneel? So they ripped the kneeling benches out of the churches and made them halls for recitals and political speeches.

The highest faith of all was, of course, the faith in science. Science was the key to all locks and the answer to all riddles. Science was the real snake oil. Hadn't science debunked the Bible? Hadn't science proved that the universe runs itself? Hadn't science brought the world closer together so that the nations were scratching and clawing at each other like cats in a crowded cage? Hadn't the killing power of military ordnance, heavy and light, been multiplied many times over? Get the human spirit away from those medieval churchmen and set it in the lap of science! Science will condition it with all the proper reflexes and the goose will hang high.

I repeat. I do not claim to be a professional student of history. You didn't have to read any highbrow literature to know at the time all about what I have just been relating. It was all in the Sunday supplements.

The Lord is a wonderful economist. Though He never sends a boy

on a man's errand, he never sends a man on a boy's errand, either. These silly beliefs that people held so widely forty and thirty and even twenty years ago but do not hold very widely now—these beliefs were not blasted away by earthquakes or stars falling from the skies. Once in a great while the Lord brings man to his senses by some sensational means, such as by knocking him off the back of a horse on the road to Damascus. But generally, no. He just lets errors work themselves out.

And you know what happened to the errors I've been talking about. They were just picked up by some smart people and followed out in a perfectly straight line to their logical conclusion; in one case a funeral pyre in Berlin and in another a hanging by the heels on a street corner in Milan.

#### CATHOLICS GONE BAD

Those smart fellows started off with pretty good mental powers and a training in the world's best think traditions. There is a Latin tag which says that the corruption of the best is the worst. Certainly no one can work up such terrible mistakes as a Catholic gone bad—just as no one could properly run hell except the angel who had been closest to God.

Well, what did these smart fellows do? They dumped their religion and they took up faith in evolution. As we had risen from tadpoles to men,



so we should rise from men to supermen. And we weren't going to wait any million years for it, either. The Nazi and Fascist supermen were right there, ready and waiting to take over. The common herd? Well, they had not quite evolved yet. In the new book of history they would be put down as prehistoric. Yes, evolution was a wonderful thing, especially when you could make such political use of it.

They had a wonderful faith in progress, too. They made the trains run on time. They also made people run on time. They did that to an extent never before seen in the world's history. Some people had to run faster than others. The lesser breeds had to run real fast—fast and far. Some ran themselves to the ends of the earth and some ran themselves to death. There was progress for you!

The dictators did some wonderful new things with the idea of humanism. Those old philosophers who said that man is the measure of all things never answered the question "which man?" They never stopped to think that if there was no God to check the measurements, the yardsticks in the hands of the strongest man could be made the rule of all the rest.

But Hitler and Mussolini had no trouble figuring that out. Man is the measure of all things and the man with the most power is the measure of all other men. It was a slick philosophy and the so-called liberals had

no stomach to fight it with weapons of the mind. They had long ago planted the seeds of those same ideas.

And science! The dictators did things with science the like of which had never been dreamed of before. They pushed out new frontiers in psychology by studying the question of how much abuse the human spirit can stand. They found out some pretty surprising things, as we all know. In medical experiments they were very logical. What better way was there to find out how germs and germicides and physics and pharmaceuticals will work on the human body than to try them out on the human body? What better way to learn how the living body works than to cut it up? Of course, it killed a lot of people, but what of that so long as science marched on? They worked some clever new wrinkles into military science. That killed a lot of people, too. They came awfully close to winning a world.

#### ALLIANCE WITH EVIL

All natural. All frightful. All inhuman and debasing. The Super-man idea came terribly close to winning a world and only still more frightful things kept it from succeeding. To beat these dictators we made an alliance with the devil, and we loosed a force that gave us at once the shock of realizing that it could destroy us all. We got an appalling glimpse of chaos and the abyss. We heard about

chain reactions and could see the world destroyed by fire. But it would not be fire from heaven. It would be fire from Oak Ridge, Tennessee. It would be the final example of human beliefs working out in action. The idea began to percolate that the Lord had created a world for us and us for our world, and that He proposed to let us keep it until we blew it up ourselves.

In other words, for the first time in the history of the world all humanity was just scared to death. Now, who did the scaring. It wasn't the Pope. He couldn't have done it with an argument, and he couldn't have done it with an appeal. Both had been tried and tried and gone unheeded. It wasn't a saint or a prophet. There is no saint who has been canonized by Harvard or Hollywood. Without that seal of approval you might as well have kept your mouth shut in the nineteen thirties and forties. And who wants to hear "Woe! Woe!" from the prophet Jeremiah or Isaiah at a time when every hack astrologer is bootlegging spiritual sleeping pills every day? So away with the saints and the prophets! It wasn't even the Archangel Michael who did the scaring, either, because he is a well-mannered gentleman and knows that if he opened his mouth on the subject of human misbehavior, Mr. Bertrand Russell would soon put him in his place.

No, as I see it, it was no less a

person than the Holy Ghost himself. Christ told us, Saint John says, that the Holy Ghost will convince the world of sin, of justice and of judgment. Now, the Holy Ghost uses no microphone. His great gift is light and He works by giving the light of understanding to human minds. This, in my judgment, is what is going on now.

### EMERGENCE OF FAITH

The light does seem to be filtering in. Take England for example. I do not mean that too literally. Most Catholics in America have at least a little Irish in them, and the last thing any of them would want to do would be to take England or any part of it. I just suggested England as a kind of example. For Irishmen, England is a particularly good example because it is so familiar. The historians tell us that before the days of Henry VIII the faith of England was strong and simple. It was the faith of humble men who had not yet been exposed to the doubts of naturalism and so-called rationalism.

The stiff-necked pride of Henry VIII and his followers destroyed the faith of England. There are now reasons to hope that it may be on the way back. If you were to go to England, as I have gone in the last few years, you would see a new humility, a touch of new reverence, a new willingness to investigate the ancient Faith and even to accept again the

ancient truths. Fifty years ago the Catholic Church in England was despised and not very strong. Indeed, Catholics were only then emerging from a long period in which they were political pariahs. Now, strange to say, Catholic thinking and Catholic writing are received with respectful interest. Catholic ideas brilliantly developed by Newman and Wiseman, Chesterton and Belloc, and now, in our own time, by Evelyn Waugh and Barbara Ward, are in high esteem in the United Kingdom.

You have heard of Walsingham. Before the Reformation it was a great center of pilgrimage and devotion to the Blessed Virgin. For the last 400 years it has been practically abandoned. Now it is well on its way back to the high place it held in medieval times.

That is what I hear from Englishmen, whenever one of them lets his hair down, so to speak, on a quiet evening in London and tells me confidentially what is going on.

#### FRANCE SEEING THE LIGHT

In France the story is no different. We all know how, from the French Revolution until almost the present day, France has despised religion and mistreated the Church. An irreligious state in a country nominally Catholic, following all the meanderings of so-called liberal thought, suppressed the religious orders, promoted secular education, discouraged religious edu-

cation, and danced merrily down the Garden path in the footsteps of Voltaire.

The Frenchmen tell me, and I can see it everywhere, that France has had enough. She is horrified to see the results of what she has done to herself and how she has made herself sick, sore and disabled by straying from religious and moral truths. The swing back to religion is strong in France. The grip of Communism is relaxing. The charm of irreligious philosophy has gone sour. The voice of Catholic truth is again strong in the land and it is likely that before long the religious education of children will again be encouraged by the French Republic.

Italy gives added proof of the same sad experience and the same trend back to devotion and the Faith. As for Germany, you scarcely know what to think yet, but at least that part of it which has not been paralyzed by the Russians shows a vital Christian spirit which is encouraging indeed.

Our own United States, thank God, never got quite so badly twisted up, but even here it is pleasant to contrast the mental attitudes of thirty and even twenty years ago with those of today. Where are the skeptical books of the nineteen twenties? Where are the agnostic lecturers? The Robert Ingersols, the Clarence Darrows? How does it happen that books about the religious life capture the imagination and win the affection of the best

classes of readers throughout the nation? How does it come about that our greatest national weekly magazine sounds on its editorial page as if its thoughts had been edited by St. Thomas Aquinas?

I say it comes about for the very reason I have been speaking of. We have been frightened into doing some fine thinking about the most important things of life and death, and in the process of getting our thinking apparatus back in working order we have found a reawakening of faith. Certainly nowhere, no time, has the Catholic Church so prospered without benefit of political sanctions or sponsorship, under no impetus other than the mental and moral conviction that she carries here and now in these United States.

#### RETURN OF THE PRODIGAL MIND

So the Faith is really on the march again and you can easily notice one important thing that it has never had before. It is the faith of people who *have* been exposed to rationalism—of people whose minds have studied the secrets of the universe and the possibilities of more secrets still undiscovered, and have come to realize that everything in all that boundless area of thought simply leads them back to the God Whom their ancestors accepted by Revelation a thousand and two hundred years ago.

It seems to me a good thing that we should all have had to go through

this mill. Some poet is said to have wished that he had the simple faith of a Breton peasant woman. It was a good wish, but I am not sure that I would prefer to have it rather than the faith of a mind which has wandered astray and found itself again. I think that there are some elements of strength in this faith that the Breton peasant woman's faith never had. I think that this faith would be capable of getting over some stresses and strains that might be too much for the Breton peasant. In the return of the prodigal mind you have some of the drama of the parable of the Prodigal Son. It was not without cause that the father was made out as being especially happy when the prodigal son came home. We may suppose that the son was ever after pretty strong against the temptation to stray again.

That is what I call "the faith of our time." It is the faith of the mind that strayed and found itself again. It is the faith of the prodigal soul. It was a good thing to have been scared out of our wits. The atomic bomb has been a sort of Alcoholics Anonymous for a world mentally and emotionally drunk.

Thank God we have not been without some special helps. We have a generous Father Who is never slow to give us a lift along the right path. Is it not curious that some visions which took place thirty-four years ago at Fatima in Portugal should have

been proved by a spectacle so well designed to overcome the doubters of that day? How could the doubts of 1917 be more powerfully overcome than by having a pouring rain stop in an instant over a wide space of open ground, followed by the sun whirling and falling out of the sky? And is it not appropriate, too, that the fame of those visions should be spread throughout the world just at the present time, when they are so effective in helping the world's new willingness to believe?

No one could have been in Rome last year, as I was, without feeling something entirely new in the air. In those tremendous, never-ending crowds of devout and eager Catholics, and of non-Catholics, curious, inquiring and well disposed, you could see, in various stages of development, a calm and happy assurance that our Faith rides strongly above all disturbances in the world of men or in the universe of matter. Even Communist

chaos and hydrogen bombs do not disturb the serenity of the soul whose gaze is fixed on the Almighty and Eternal.

The faith of our time is proof, as I firmly believe, against the temptation to doubt which the discoveries of natural science once had the power to create, and which they might still create had we not already been down into the valley of doubt and back. It is proof against the temptation to fear which the stupidity of some men and the malice of others might have been able to create had we not already been to the wars twice within thirty years, and come home with a far deeper sense of God's Providence than we had when the bugles first started to blow.

But we are not alone and we shall not want and we need not fear—we need not fear anything except His justice. For He is within the atoms and around the galaxies.

That is the faith of our time.



### *Christ Visible in the Church*

No one follower of Our Lord could adequately represent the infinite depths of His holiness nor fully share in all His mysteries; all those perfections that are united in a miraculous synthesis in Him are divided out among His members, in His Body, the Church, so that the variety of functions and graces of all His members thus corporately united might make Him more fully known to the world.—*Ambrose McNicholl, O.P., in LIFE OF THE SPIRIT, June, 1951.*

# Father Lombardi's Apostolate<sup>1</sup>

AUGUSTINE KLAAS, S.J.

*Reprinted from SOCIAL ORDER\**

**I**T IS an old Roman custom to prepare for the Jubilee Year with a mission to the people. The Holy Father called upon Father Riccardo Lombardi, S.J., to prepare the people of Rome for the present Jubilee. His success was phenomenal. He also seized this golden opportunity to further promote his "Crociata della Bontà, "Crusade of Goodness." (I think we Americans would rather call it a "Crusade of Fraternal Charity.")

In the opinion of many, Father Lombardi has few of the qualities of voice and gesture that characterize a great pulpit orator, yet all concede that he preaches with deep, manifest conviction a simple, clear, concise and incisive sermon. He is utterly convinced that Catholics today have a special mission to accomplish. He thinks that the world is at a turning point of its history, that it has never before been so close to accepting the message of Christ as the solution for its agonizing problems.

What is the substance of Father Lombardi's sermons and the basis of

his Crusade of Goodness? Briefly this. He maintains that in certain respects the world is more unified today than it has ever been, since many barriers, such as those of geography and of communications, have largely disappeared. Yet withal the world is divided off into two huge camps, two opposing ideologies: the Communist one, stemming from the Russian revolution, and the liberal one, derived from the French revolution.

Today these two are locked in fierce mortal combat. Each tenaciously defends and promotes a positive, fundamental value denied by the other. Each stirs up real fanaticism for its cause. On the Communist side there is a striving for greater social justice; on the liberal, the defense and furthering of the liberty of the individual person with his inalienable rights. No reconciliation between these two groups seems possible and the specter of a Third World War looms.

The times are crucial. By the very logic of history, the situation calls

<sup>1</sup> This account is based on an excellent article by Roberto Tucci, S.J., in the *Nouvelle Revue Théologique* for January, 1950, pp. 66-71.

\* 3115 So. Grand Blvd., St. Louis 18, Mo., June, 1950.

for an extraordinary assertion and practice of social Christianity. The social order must be thoroughly Christianized. From the competing social systems of the Communists and liberals must be drawn a new concept, a new system, a new social order. It will be a synthesis of what is good in both. Perhaps it can be called "Liberty in solidarity." It is nothing else than the teaching of the Gospels. A truly Christian social order demands only that the Gospels be known, applied and lived to the full. Now this Christian spirit, this spirit of the Gospels, can be epitomized in *charity*. What is more free, more personal, and at the same time more social, than love? Christian charity tends to abolish distances, to break down barriers, to level and draw together all the classes of society. All this cannot be accomplished by destructive violence, but only by a most personal act, the supreme act of liberty—love.

The Gospel ideal of goodness and charity must, therefore, be translated by Catholics into a new social order. Otherwise, Catholicism will seem to be the opium of the people and in practice will be the ally of liberalism. As opposed to Karl Marx's *Communist Manifesto*, the Gospels are the manifesto of a new age, the "age of Jesus." The Gospels are the magna charta of the new Christian social order that will shake the entire world. The social doctrine of the Gospels

must be preached earnestly to rich and poor, to worker and employer. Such is the substance of Father Lombardi's sermons, repeated over and over again.

In 1944 Father Lombardi began preaching and lecturing to various groups, first in the larger cities of Italy and then also in the smaller towns. The response was favorable. The crowds kept growing larger and larger as he gradually covered Italy from end to end. They called him "God's microphone." Everywhere he went he made it a point to contact personally the various classes of society, especially priests, lay apostles, businessmen and the leaders of the workers. He soon perceived that the country was ripe for a total religious mobilization.

#### PREACHING CRUSADE

In 1947, after three years of spade work, Father Lombardi published in the *Civiltà Cattolica* a series of articles which presented a survey of the current Catholic situation in Italy, pointed out the most urgent needs and proposed new directives for action. These articles he followed up with another visit to the clergy in various regions of Italy, to make sure of their cooperation. Everywhere he stirred up much interest and enthusiasm. He added two valuable helpers, liaison men: a diocesan priest, Don Casali, to keep him in close contact with the clergy, and a young Jesuit, Father



Rotondi, to keep him in touch with the common people. Finally, when all was ready, he courageously launched his "Crusade of Goodness," the crusade of the present day, the prelude to the age of Jesus Christ, an organized program for a general religious mobilization of Italy.

It is instructive to study how Father Lombardi combined his crusade with the Jubilee mission he preached in Rome.

#### STAGES OF PROGRAM

Three phases or stages of this crusade-mission may be distinguished:

1) *First stage: the step-by-step presentation of the Crusade to all in general and to each category of society in particular.*

The first stage began on the 11th of November, 1949, and closed on the 6th of December. The center of attraction was the Basilica of St. Mary Major where there is venerated a famous picture of *Maria Salus Populi Romani* (Mary, Salvation of the Roman People), dear to the Roman citizenry. The basilica was linked up by radio with the 120 parish churches of Rome and with numerous churches in the environs. Loudspeakers were installed on the square of St. Mary Major's for the overflow crowds. In this Liberian Basilica of Mary, Father Lombardi preached his general sermons three times a week (a total of twelve sermons) on Tuesday, Friday and Sunday, at 6:30 p.m. At the

same time the Vatican Radio broadcast the sermons to all who could not leave their homes. Thus a considerable number of people were able to make the exercises of the crusade-mission.

The initial sermons had for their immediate objective the abandonment of sin and the great return to Christ, the first step towards a really efficacious renewal of the Christian spirit that is to be the leaven of the new era. The purpose of the Crusade was also explained to the people and thus a powerful impetus was given to the movement at the very start of the mission. Father Lombardi's opening sermon was called "The Age of Jesus Christ." The second was entitled "The Parable of Twenty Centuries" and applied the story of the Prodigal Son to the history of humanity for 2,000 years. Then came a discourse on property in the age of Jesus Christ, in which was affirmed vigorously the priority of the right to life over the right to property, with all the consequences that flow from this. Then came four sermons more particularly aimed at preparing the people for the great return: the return from sin to Christ.

The climax of this part of the mission was a great Vigil, the night of the 26th to 27th of November, followed immediately by a general Holy Communion for men only, young and old. The women's general Holy Communion was put off to the following

Sunday. The Vigil was a triumph. It took place simultaneously in all the parish churches of Rome. Confessions, which were already being heard during a large portion of Saturday, November 26, increased and multiplied as the evening wore on. At St. Mary Major's and in the adjoining square there were more than 100 confessors on duty, and they did not suffice for the great numbers of penitents. At 11 p.m., just before Father Lombardi began his sermon, a radio call went out to summon all the priests in Rome not otherwise engaged to come and hear confessions at St. Mary Major's.

After a forceful sermon by Father Lombardi, Holy Masses were begun. During the Mass Father Casali, the diocesan priest in the Crusade, commented on the ceremonies of the Mass and this was transmitted by radio, thus synchronizing the Masses in all the churches of Rome. The distribution of Holy Communion at St. Mary Major's lasted a full hour and it is estimated that more than 10,000 men received. A second Mass had to be started immediately in order to consecrate enough hosts for such a large number of communicants.

#### **MOBILIZING ACTIVISTS**

On Sunday, November 27, the day following the night vigil and general Holy Communion, Father Lombardi addressed all the militants of Catholic activities and organizations, in order

to rally them to the total religious mobilization of the people which he had in mind. Father Rotondi saw to the distribution of pledge cards to the militants, who in turn were to distribute them to as many of the faithful as they could contact. The faithful were to pledge persevering apostolic action in one or other of the existing Catholic organizations. No new foundation of any sort was envisaged.

The following days, while the distribution of these pledges was proceeding at an increasing tempo, Father Lombardi kept preaching on the fundamental themes of his Crusade: for example, on the Jubilee Year as a unique opportunity for a grand, collective renewal of Christian life; on the precept of love as the foundation stone of the new age. December 4 he preached the decisive sermon, "Love becomes a Torrent," in which he earnestly invited all the faithful to join some work of the apostolate and to hand in their signed pledge cards to their parish priests. These parish priests were to be the real beneficiaries of the Crusade. Lining up an attractive list of the diverse forms of the Catholic apostolate, Father Lombardi showed that there was plenty of work for all in already existing organizations to bring about the "age of Jesus Christ." The final sermon on December 6 stressed the mission and responsibility of the Italian people in the re-

renewal of the world according to the spirit of the Gospel.

### SPECIALIZED PROGRAMS

Parallel to this program of sermons addressed to the masses of the faithful, a large number of specialized meetings were held, as many as four on the same day. Their purpose was to present to each important category of the faithful the ideal of its particular mission in the common effort towards a general renewal of spirit. In these meetings Father Lombardi, now almost exhausted, was aided by collaborators, though he assisted at almost all of them. A mere enumeration of them speaks for itself. On the first day, after a conference with the press, there were two meetings of the Diocesan Council, an organization something like our NCWC, but on a diocesan basis.

On the following days came a great assembly of children, then a meeting of all mothers at St. Mary Major's. There followed various gatherings of priests, religious and nuns, at the Gesu. Then came a meeting for the young men of Catholic Action, another for the young women of Catholic Action, then a meeting of employers, another one for the personnel of hospitals and clinics, another for university students, for secular seminarians, for seminarians of religious orders, for manual workers, for teachers of primary schools, for professors and directors of schools of higher

education, for white-collar workers, for domestic servants. A last and very interesting convocation brought together the politicians. It was held at the Gregorian University, and there were present more than 500 senators and deputies, representing almost all political parties.

Very fruitful also was the work of Father Rotondi, who almost every evening went to preach in one or other of the slum districts of Rome. There he sounded the call to the Crusade. He sought to penetrate these islands of poverty and hatred of the Church. Father Lombardi, addressing the workers assembled in St. Mary Major's, told them that one of the purposes of the Crusade was to break down the distrust and hostility to Christ among the working classes, a situation which is the "true scandal of our times." The encouraging success of these contacts with the workers living in the Roman slum districts augurs well for the future.

### HONORING THE MOTHER OF GOD

2) *Second stage: the closing exercises in honor of Mary.*

The closing ceremonies of this crusade-mission were held under the aegis of Mary. On Thursday, December 8, an imposing procession of men, which took four hours to pass a given point, accompanied the image of Mary "Salvation of the Roman People" from St. Mary Major's to St. Peter's. Along the line of march and

in the square of St. Peter's there were more than 300,000 people present for the ceremony. This picture of the Madonna was enthroned at the Confession or tomb of St. Peter and exposed for veneration until the following Sunday.

Each evening for three days the Holy Father in his private chapel recited the rosary alternately with a group of workers, and this rosary was broadcast each evening over the Vatican Radio so that others could join in. During these days in St. Peter's Father Lombardi delivered two sermons, one on the Papacy, the other on the salvation of the world, the beginning of the Crusade of Goodness on a world-wide plan. Finally, on December 11 the Sovereign Pontiff celebrated a Solemn Mass in St. Peter's near this same picture of the Blessed Virgin where fifty years before he had offered his first Holy Mass as a newly-ordained priest.

3) *Third stage: consolidation of the good achieved by the Crusade.*

This consolidation was accomplished by a series of contact meetings with all those who desired to engage in the apostolate. The purpose of these meetings was to come to a better mutual understanding, to draw up a common plan of action and to make provision for the most urgent tasks in the various sections of the Catholic apostolate. Here Father Lombardi restricted himself to proposing a spiritual thought, following which one of

his collaborators conducted the meeting.

Four full days were devoted to these special gatherings. The first day was reserved for those who wanted to engage in strictly religious activities, or in works of benevolence and charity, or in solving the problem of the Roman slums. The second day was given to those who wished to work for the defense of public morality, or for the dissemination of truth by means of the press, or by teaching catechism, or for those who wished to bring about greater social justice in the relation between workers and employers. At these meetings, held at the Gregorian University, representatives of the principal apostolic works in question were present.

#### ALL GROUPS DIRECTED

At the same time several information booths were put up in the lobby of the University to supply information on these various Catholic activities. The following days were devoted to the militants, both male and female, of the youth of Catholic Action. Then there were various group meetings for superiors of religious communities, for nuns conducting educational establishments, for priests not occupied with pastoral work, for members of secular institutes for men and women, and so on. The Crusade did not forget any one, and that fact contributed greatly to its success. Finally, Father Lombardi and his

collaborators devoted another four days to private conversations with anybody who wanted to come.

An immense amount of work was thus done by these three priests, and the end for which they were striving was fully attained, that is, not merely a purification of conscience, but setting in motion all forces within existing Catholic organizations, and raising aloft a practical apostolic ideal, simple and attractive, for all without exception.

#### EXTENSION OF THE CRUSADE

Father Lombardi today envisages the possibility of a Crusade on a world-wide basis. Faithful to his method of not enlarging his field of activity until he has previously made favorable testings, he has begun to contact people of other countries, preparatory to launching his Crusade on the world. In April, 1949, he was in Austria, then in Paris, where he preached in Notre Dame cathedral; then he made a short visit to Belgium. Everywhere he was received with a lively interest. Some months ago he went to the United States and to Canada: he spoke in New York, Chicago, San Francisco, Toronto, Montreal, Ottawa and in several other cities.

Last October he actually tried out his Crusade in a foreign country. In

Vienna, where the two ideologies dividing the world confront each other face to face, Father Lombardi for fifteen days sounded the call to the Crusade. It was preached entirely in German (a language he hardly knew when he first visited Austria the previous April.) The newspapers recounted how people began to assemble three hours before the time for the sermons and how traffic had to be interrupted in the heart of the city for more than an hour. The sermon to the workers was delivered in the Kinzerplatz, in the Red section. Except for a few threats there was no trouble, and the people listened with great attention to the Christian doctrine on the right to property. For the final sermon, delivered in the Konzerthaus, there were present, besides the Cardinal and the Nuncio, the Austrian Chancellor, Herr Figl, and several ministers of state.

The future of the Crusade is in God's hands. Some things in it are very noticeable: first, the deep conviction of the preacher of the Crusade of Goodness; secondly, his realistic presentation of the doctrine of the Gospels, rediscovered as the book not only of heaven, but also of earth; thirdly, the prominent part played in it by the militants of Catholic Action, in cooperation with the enthusiastic support and guidance of the clergy.

## Editorials

### ***Discrimination Is Costly***

**T**HE National Urban League has called attention to the high cost of discrimination in monetary terms. All too many Negroes, it points out, live in slums. Such areas contribute very little to any community's tax income, but they account for a third to a half of fire and police expenditures, as well as providing a large fraction of the community's juvenile delinquents. To the extent that economic and other discrimination compels Negroes to live in such areas, this discrimination is basically responsible for the high costs that result for the taxpayers of our urban areas.

But the money cost, of course, is only part of the total loss caused by discrimination. Any employer who turns away a competent person because of his color or religion or similar irrelevant characteristics and hires an inferior person is obviously hurting himself, paying with reduced efficiency of his staff for his willingness to discriminate. One can never calculate the frustration and bitterness that such treatment has produced, but it must be huge. And huge, too, must be the community's loss in talent, energy and enthusiasm blighted and prevented from developing by such

irrational conduct. We point with pride to men like Ralph Bunche and George Washington Carver, but who can say how many others might have achieved similar fame and contributed similar good if their path had not been blocked because of the color of their skin or the religion they professed?

Last but not least, we must never forget that a huge segment of humanity today judges the truth of our professions regarding democracy and equality by our conduct in relation to our minority groups. The man or woman who discriminates economically or politically against Negroes or other minority group members is simply providing ammunition for the anti-democratic forces led by Moscow. Too much such ammunition has been provided, and we are paying a high cost for it all over the world.—  
NEW YORK TIMES, May 28, 1951.

### ***The Price Freeze***

**T**HE Government price-freezing order of last January came as no surprise and indeed in principle it was a reasonable and inevitable step taken to meet a rapidly deteriorating situation. If prices are soaring and wages chasing them, at a distance, in-

creased price control becomes inevitable and a price-freeze is a normal preliminary expedient to bring such a situation under control. After the freeze a gradual and partial thaw, to keep pace with the rise in the cost of raw materials, is obviously necessary. In point of fact the action of the Irish Government was followed a few weeks later by a precisely similar price-freeze in the United States; prices of consumer goods were all frozen as from a given date and the ordinary machinery of carefully adjusted releases from the freeze went into operation immediately afterwards. The device is in fact well recognized as a normal and reasonable step in a situation of the kind.

Yet when this eminently reasonable step was taken by the Irish Government, it was immediately greeted by what can only be described as a howl of indignation from the manufacturing and distributive classes. The order was "unnecessary," "uncalled for," "a little bit of totalitarianism"; "the most charitable thing that could be said of it was that it was a shabby political trick." This can hardly be said to be balanced or responsible comment from a section of the community from which we have a right to expect some degree of objectivity. The oft-repeated slogan that it is pointless to control prices if you do not control the cost of raw materials is simply not true. It is not pointless; you can control prices to

make sure that the manufacturing classes are not increasing their prices more than the rise in the cost of raw materials warrants, as some of them do and are doing, or rather to make sure that they are advancing their prices rather *less* than the new costs warrant, because they must put up with a reduced standard of living just like the rest of us.

There were grounds for reasonable criticism of the terms of the order—and in particular of an absurdly rigid paragraph which implied that future adjustments of prices would be very exceptional. The necessary concomitant of any price-freeze is effective machinery for gradual and partial releases and that machinery ought to have come into operation immediately. Moreover, the manufacturers had a point in their objection to the unsatisfactory and vague rule about disclosure of accounts. It is not to such reasonable criticisms that we are here referring, but rather to the unmeasured and unworthy terms in which the order was condemned *in toto*, with the implication that the rudimentary system of price control which represents the *status quo* ought to have been allowed to remain. We have no desire to join in the *passtime* of baiting this particular class; we gladly recognize that many of them have shown a high sense of public and social responsibility, though we must also recognize that some of them have been content to settle down



comfortably behind a wall of tariffs whose revision is long over-due and have failed lamentably to measure up to their responsibilities towards increased production and capital investment. However, if in the main the manufacturers are aware of their responsibilities, it still remains true that they are ill-served by some of their spokesmen. — CHRISTUS REX, *Naas, Eire, April, 1951.*

### *Eyes Ahead!*

**M**ANY people, quite understandably, find themselves reluctant to abandon the accustomed *mold* of things as they exist and embark on areas which are suspicious because uncharted. Thus, satisfaction with the *status quo* is characteristic of us all and in the light of this it is perhaps unfortunate that we should be living in a time which requires of us a view so much more far-sighted. However, we must face the fact, pleasant or not, that in many areas we are forced by the very history of these days to break away from the established order of things and courageously set out in new directions.

Catholics especially have a reputation for conservatism which some of us would like to think is undeserved, but if deserved it is no compliment to us. At least *officially* there is no basis for a judgment of this kind. The pronouncements of the Pontiffs over the last seventy-five years have been

the most radical documents in modern history and their implementation in our society would require the transformation of the world in which we live. The great pity here is that we have not been wanting in leadership but simply reluctant in responding to its demands. We have been in fact lethargic and even lazy, and in the meantime the world is waiting to be rebuilt.

A case in point is the recent message of the Holy Father to the members of the World Movement for World Federal Government at their meeting in Rome. The Pope's message was one of encouragement; a call to greater zeal and continued devotion to an ideal which, by political organization of a federal kind, will outlaw war and contribute to international solidarity. In spite of the heartening words of the Holy Father some areas of the Catholic press here in the United States showed no signs of changing their hostility to all efforts made in planning a world government. The interest they hold in their own national independence is to be preferred by these over the "society in which all members join together for the good of humanity as a whole" for which the Pontiff pleaded.

It is undeniable that mistakes will be made in the pursuit of the ideal machinery for world government; it would be strange indeed if this area of human activity were to proceed

without error. The errors, however, will be best met and resolved by those who work resolutely in the pursuit of a world order worthy of man rather than by those who cling to concepts which are outmoded and freighted with recurring dangers. Catholics, and indeed all men of good will, will best serve the interests of our common humanity when they show themselves eager to solve our present problems with the courage which will abandon the unnecessary past but at the same time be faithful to the most significant traditions of the Christian world. — THE PILOT, Boston, Mass., April 28, 1951.

### How Red Is FEPC?

WHEN the going becomes rough in an argument, opponents often hit below the belt. In the current debate over a Federal Fair Employment Practices law, Southern Dixiecrats have been throwing foul punches. One of the dirtiest has been the accusation that the FEPC law to bar discrimination in employment is a Communist concoction. Even respected columnists like Arthur Krock of the N. Y. Times have repeated the falsehood.

Where in fact did the FEPC bill originate?

Last month Senator William Benton, of Connecticut, gave the best answer we have yet seen. It allows no rebuttal:

Mr. Krock says that according to available records the modern drive for this legislative concept seems to have had its conception in the Communist Party platform of 1928 and in the *Daily Worker* the same year.

Walter White, president of the National Association for the Advancement of Colored People, replies to Mr. Krock on this point by tracing the movement back to 1909 and even before. [The Communist Party in the U.S. was founded in 1919—Ed.]

I prefer to believe that the FEPC idea really began in the Book of Genesis itself, where it is written that God created man in his own image. FEPC is reflected in the Sermon on the Mount and in all true Christian teaching ever since.

And FEPC was first translated into political terms by a document somewhat ante-dating the *Daily Worker*, a document which declared as a self-evident truth "that all men are created equal."

The charges of the Dixiecrats become all the more fantastic when one realizes that 33,000,000 people in the United States are living under FEPC legislation. Eight States: New York, New Jersey, Massachusetts, Connecticut, Rhode Island, New Mexico, Oregon and Washington, have State FEPC laws. Add to these cities like Philadelphia, Cleveland and Minneapolis, which have passed city ordinances.

Nobody has charged that these 33,000,000 Americans are living and working under a Communist Commissar.—WORK, Chicago, Ill., June, 1950.

## Documentation

### On Catholic Action

POPE PIUS XII

*An address by His Holiness to diocesan presidents of Italian Catholic Action and to members of the Marian Congregations of Rome and Italy, May 5, 1951.*

**B**ELOVED sons and daughters, men and women, young people and teachers of Italian Catholic Action, We greet you most cordially and thank you for the diligent manner in which you have spent these last few days studying two questions of capital importance so far as the individual and public practice of religion in Italy is concerned. Today, We have no intention of referring to these subjects again nor do We deem it necessary to give expression to the paternal joy you read in Our eyes when We see you gathered in such great numbers around Us. Our wish is rather to draw your attention to some considerations concerning Catholic Action in itself.

1. In the first place, you are "Catholic Action." This word "Action," precise and comprehensive at the same time, indicates the special character of your organization and distinguishes it from other Catholic associations. Not that the latter do not also take action, but their activities are usually geared toward a special, determined object carried out by means of an organized and permanent society, whatever the scope of these associations, be it religious and charitable, social and economic, or connected in some way with culture. For this reason, such bodies generally take their titles from their aim.

But you call yourselves simply "Catholic Action" because, having a general, not particular or specific, aim, you are not, as it were, a fixed axis around which gravitates the mechanism of just any organization. You are rather a reception center where Catholics gather to organize for action.

Given this, there cannot be among you (as there exist in other associations in accordance with their rules and for a useful purpose) side by side with the true and proper active members, other "honorary" members who do nothing more than subscribe to the objectives and aim of the association, renew their membership regularly, pay their dues and perhaps even subscribe to the periodical publications and attend meetings from time to time.

It would be impossible to conceive a Catholic Action group in which members who are not fully active were recruited. To obtain a membership card, to listen to conferences or addresses, to subscribe to the paper, even without reading it perhaps, is this enough for a man to call himself a true member of Catholic Action? Would not such a procedure be a contradiction

between the name and the thing? Would a little nucleus of active members accompanied by a shapeless crowd of adherents during the great public manifestations merit the name of Catholic Action?

2. Catholic Action is by special title—and well you know it—directly subordinated to the authority of the Hierarchy and it collaborates with the latter in the apostolate. In Italian Catholic Action, the headquarters and the various diocesan and parochial groups are managed by the laity who, however, are helped and guided by the assistance of the clergy. But in the Marian Congregations (Sodalities of our Lady), which can also be called *pleno jure* (in the fullest sense of the term) Catholic Action, the parish priest is the president by right. (cfr. *Constit. Bis Saeculari*, 27 September, 1948—*Acta Ap. Sedis* vol. 40, page 393 seq.). But here, in order that the help rendered to your women's associations be truly holy and fruitful, priests delicately leave to the leaders, and in every case to wise religious women, all that the latter can do on their own, sometimes even better, and restrict themselves to their sacerdotal duties.

These thoughts on the organization of Catholic Action lead Us to add some considerations of a general nature demanded also by incorrect tendencies of our day.

### THE APOSTOLATE

In the first place, a word about the idea of the apostolate. The apostolate does not consist merely in announcing the Good News but also in leading men to the sources of salvation, at the same time fully respecting their freedom, in converting them and in training with ardent zeal those who are baptized to become perfect Christians.

It would be a mistake to see in Catholic Action—as some people have recently stated—something essentially new, a change in the structure of the Church, a new apostolate of laymen side by side with that of the priests and not subordinated to the latter. In the Church laymen have always collaborated in the apostolate of the Hierarchy in subordination to the Bishop and to him to whom the Bishop has entrusted responsibility for the care of souls under his authority. Catholic Action has given this collaboration nothing but a new form and organization so that it may be better and more efficaciously exercised.

Although Catholic Action, like the Church itself, was originally organized on the diocesan and parochial level, this does not hinder its developing beyond the narrow limits of the parish. It must also be remembered that notwithstanding the importance of the work that can be carried on in a parish and nowhere else, and the fundamental and irreplaceable energies of the parish, the rapidly growing complexity of modern life, from a technical and spiritual point of view, can call urgently for a wider extension of Catholic Action. But even when extended, it always remains an apostolate of the laity subordinated to the Bishop or his delegates.

3. The activities of Catholic Action extend to the entire religious and social field covered by the mission and work of the Church. It is well known

that the normal growth and increase of religious life presuppose a certain measure of healthy economic and social conditions. Who can resist a pang of emotion upon seeing how economic misery and social evils render Christian life according to the commands of God more difficult and too often demand heroic sacrifices? But from this it cannot be concluded that the Church must begin by laying aside its religious mission and, first and foremost, procure the healing of social misery. The Church has always been solicitous in the defense and the promotion of justice, but from the days of the Apostles, even when faced with the gravest social abuses, she has fulfilled her mission, and by the sanctification of souls and the conversion of inner feelings, she has also sought to start the cure of social evils—persuaded as she is that the power of religion and Christian principles bring about this cure better than any other means.

#### PERSONAL MORAL INFLUENCE

4. The external and well disciplined organization of Catholic Action does not exclude, but even promotes, individual perspicacity and a spirit of foresight and initiative—every one according to his own capacity and station—in permanent contact with the members of Catholic Action in the same place, of the same profession and of the same circle. Whenever the need is felt for some Catholic action or campaign, each man holds himself ready with good heart. By his enthusiasm and devotion, each brings disinterested help to other organizations and institutions desirous of his collaboration in order to obtain their own objective with greater security and perfection.

In other words, the mentality of associates who consider themselves as inert wheels of a gigantic machine, incapable of moving of their own accord until the central force makes them rotate, would not be compatible with the proper idea of Catholic Action. Nor could it be admitted that the leaders of Catholic Action should be like the operators of an electrical plant merely waiting for the word of command to switch on or interrupt, to regulate or direct the current in the vast network.

They must, above all, exercise a personal moral influence, an influence which will usually be the effect of the esteem and sympathy they can win, an influence that will make their suggestions, their counsels, the authority of their experience respected every time there is question of putting into motion Catholic forces ready for action.

5. We have no need to tell you that Catholic Action is not called upon to be a power in the field of party politics. Catholic citizens as such can well unite themselves in an association for political activity: they have every right to do this no less as Christians than as citizens. The presence within its ranks and the participation of members of Catholic Action—in the sense and within the limits mentioned above—is lawful and may even be entirely desirable. But even by virtue of Article 43 of the Concordat between the Holy See and Italy, it is not admissible that Italian Catholic Action should become a political party organization.

6. By its nature, Catholic Action has no mission to lead other asso-

ciations or to exercise over them a semi-authoritative patronage. The fact that Catholic Action is under the immediate direction of the Hierarchy does not lead to such a conclusion. The special end of each organization is that which determines the manner of its direction. And it may well be that this end does not need, or even renders inopportune, such immediate direction. Yet this does not mean that these organizations cease to be Catholic and united to the Hierarchy.

Compared with them, the specific meaning of Catholic Action is, as We have already said, that it is a sort of reception center for active Catholics always ready to collaborate in the apostolate of the Church, an apostolate divinely instituted on hierarchical lines whose co-operators—found among those who have been baptized and confirmed—have been recruited in a supernatural manner.

This leads to a conclusion which is at the same time a paternal warning—not for Catholic Action in any given country but for Catholic Action of all countries and of all times. The structure of Catholic Action must adapt itself in different regions to particular local circumstances. But in one point all its members are on the same footing: in *"sentire cum Ecclesia"* (thinking with the Church), in dedicating themselves to the Church's cause, in obeying those whom the Holy Ghost has made Bishops to rule the Church of God, in submitting as sons to the Supreme Pastor to whose care Christ has entrusted His Church. And how could it be otherwise as long as you, members of Catholic Action, together with your Bishop and your Pope form, so to speak, virtually a single unit.

With this wish We wholeheartedly impart to you, beloved sons and daughters, Our Apostolic Benediction.

### MARIAN CONGREGATIONS

And now We turn to the Marian Congregations of Rome and Italy which have come together in the Eternal City for two important meetings.

On many occasions and in markedly different ways, beloved sons and daughters, We have given you spontaneous proof of Our affection and solicitude. We have truly nothing to add even on this occasion, save one more paternal exhortation to give Us in return for Our trust an ever more perfect docility in obedience to your rules, your spirit, and all the counsels and instructions which, following Our predecessors, We have given you Ourselves, chiefly in the Constitution *"Bis Saeculari."*

In this you must see the Charter of the Marian Congregations, and you must remember that the more you conform with exactitude to its prescriptions, the more vigorous, prosperous and effective these Congregations will be. Therefore, see that your personal efforts are spent toward this objective, as well as the efforts of each of your Congregations, all the associated efforts of your Assemblies, your Federations and Confederations.

Rest assured of this: the more your Marian Congregations live faithful to their character, the more they work according to their methods in their vast field of sanctification, charity and apostolate, the more they will render

themselves useful to the common labors of the Church, many in form but one in aim.

That you have understood all this and put it into practice is shown by the magnificent book in which you present *Us* with a compendium of your work in the parishes and in the suburbs of Rome. In your traditional manner, you work in silence and your discretion is equal to your intensity. Well we know and praise it. But it is also fitting that on certain occasions "men should see your good works and glorify your Mother who is in Heaven."

But to you in particular, beloved daughters, a word of special encouragement. This year you are celebrating the second centenary of the Brief "*Quo Tibi*," whereby Our immortal predecessor, Benedict XIV, made the great family of the *Prima Primaria* accessible to women and congregations of women. This was a providential innovation, because if exclusion served for two centuries to give greater solidarity to the life and activity of the Marian Congregations, the transformation of society conferred upon woman a function different from, but in force and amplitude comparable to, that of men.

Nothing of the original character has been altered by this happy extension. The Congregations have not moderated their aspirations to put themselves within the reach of women. Women have been raised to their level, enriching them with their precious energy.

Upon you, therefore, and upon all those united with you in the spirit of the great "World Day," We invoke the greatest favors of God and those of his Heavenly Mother, at the same time giving you most heartily Our Apostolic Benediction.



## THE CATHOLIC MIND

EDITOR: Robert C. Hartnett

EXECUTIVE EDITOR: Benjamin L. Masse

With the collaboration of the *AMERICA* staff

EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

BUSINESS MANAGER: Joseph C. Mulhern

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.